

13 Lg
TRUTH VINDICATED.

BY THE

FAITHFUL TESTIMONY

AND

WRITINGS

OF THE

Innocent Servant and Hand-maid of the
LORD,

ELIZABETH BATHURST.

Hof. vi. 3. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he will come unto us as the rain, as the latter and former rain unto the earth.

Job viii. 7. Though thy beginning was small, yet thy latter end should greatly encrease.

THE FIFTH EDITION.

L O N D O N :

Printed and Sold by JAMES PHILLIPS, George-Yard,
Lombard-Street. 1788.

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THE
T I T L E S
OF THE
ENSUING TREATISE.

First.—An Expostulatory Appeal to the Professors of
CHRISTIANITY, joined in Communion with
Samuel Annesley.

Second.—Truth's Vindication, &c.

Third. — Sayings of Women, which were spoken
upon fundry Occasions, in several Places of the
Scriptures, &c.

Prov. iv. 18, 19. The path of the just is as the shining light, that
shineth more and more unto the perfect day: The way of the
wicked is as darkness; they know not at what they stumble.

Isai. li. 7. and xli. 14. Hearken unto me, ye that know righte-
ousness, the people in whose heart is my law; fear ye not the
reproach of men, neither be ye afraid of their revilings: Fear
not thou worm Jacob, and ye men of Israel; I will help thee,
saith the Lord, and thy Redeemer, the Holy One of Israel.

THE
JOURNAL
OF THE
SOCIETY
OF THE
SACRAMENTO
VALLEY

Published by the
Society of the
Sacramento Valley
at the
City of Sacramento,
California.

Volume 1, No. 1,
January, 1880.

The Society of the
Sacramento Valley
was organized for the
purpose of promoting
the interests of the
valley, and of
fostering the
growth of the
community.

CHARLES BATHURST's
T E S T I M O N Y

CONCERNING HIS DAUGHTER

ELIZABETH BATHURST, deceased.

ELIZABETH BATHURST was my first-born child, who, from her infancy, was attended with great weakness of body, so that she was four years of age before she could go alone; but that great weakness of body the Lord was pleased to supply with large endowments of mind. Her memory very great, her understanding very ripe; and those gifts which the Lord was pleased to give her, she did employ to his service again. From her childhood she was much devoted to the reading of the Holy Scriptures, and other pious books, of which she had a deep understanding. She was in her tender years much in private retirement,

hardly would she be drawn forth to accompany any children of her age to their childish pastimes. She very early fell into a profession of religion, of which she was very zealous, insomuch that her mother, that was high in profession also, would often say to me, *She would become a gracious child.* And after her long walking in profession of religion, in which she did exceed many of her equals, she had at last her understanding opened, and became convinced of God's everlasting truth, which was not above seven years before the Lord was pleased to take her to himself, in which time what her labours, travels, and sufferings were, many in this city can testify, and bear witness to; her travels to Bristol, in the time of the hottest persecution there, to bear a publick testimony for the Lord's name and truth; her publick testimonies in her journey thither, and back again, viz. in *Windsor, Reading, Newbery, Marlborough, Oxford, &c.* I say, the consideration of this, having accompanied her in her journey, and how wonderfully the Lord was pleased to strengthen her weak body, never having travelled one quarter of the journey before; and how the Lord was pleased to furnish her with suitable and seasonable testimonies for the time and place where she went. After all this, her imprisonment in the Marshalsea, in Southwark, and how wonderfully the Lord preserved her in her weakness there, and gave her a mouth and wisdom to answer her opposers, insomuch that the justices that committed her,

her,

her, thought her to be a person of great learning and education.

I could say much more, but my loss of her after all, I say the deep consideration of it, sets the wound fresh a bleeding; deep sorrows can make no long discourses, wherefore I must conclude and acquiesce in the Lord's will, and say with the Prophet David in a like case, *I shall go unto her, but she shall not return unto me.*

CHARLES BATHURST.

*London, the 6th of the
6th Month, 1695.*

GRACE BATHURST's
T E S T I M O N Y
CONCERNING
ELIZABETH BATHURST.

Concerning this tender plant and hand-maid of the Lord ELIZABETH BATHURST, I have something in a short testimony to say concerning her, from a true knowledge I had of her, being by the good providence of God brought to be related to her, I found her of a tender spirit, religiously inclined, having been well educated, and much given to read the Holy Scriptures, and had a large understanding and memory thereof, and loved to be alone and retired in her closet. She was sober and grave in her carriage, and was an honour to her profession, and people with whom she then walked; yet I observed she had often a trouble upon her mind, and was not satisfied, but was sensible of a want, and I can truly say, my spirit hath travailed in secret with the Lord for her, that she might come to know the substance of all profession, which in the Lord's time was revealed to her effectually; and she soon gave up to the heavenly call of
the

the Lord, and was fervent in spirit, and set herself with all her might, to work for the Lord in her day, that he was graciously pleased to give her to work in, for she would often say, *It would not be long in this world, she being weakly in body.* She submitted willingly to the cross of Christ Jesus, inwardly and outwardly; and she despised the shame and glory of the world. The Lord raised in her desires to do something for the vindication of his blessed truth, which she had received a measure of to her great satisfaction, and to the satisfaction and comfort of us that were related to her, and to many of the Lord's people that were refreshed in the feeling of the streams of life that filled, and run through, her earthly tabernacle. In her last sickness she spake but little, but would say, *Her spirit suffered with her body.* She desired to see her relations, which she did, and gave good counsel and advice to them all; I pray God they may so remember it, as to live the life of it, that they may be heirs with her of that kingdom that is everlasting, eternal, and doth not fade away, which is the inheritance of all the righteous, into which I believe she is entered, and is at rest with the Lord for ever and ever.

GRACE BATHURST.

*London, the 4th of the
6th Month, 1691.*

A B R I E F
T E S T I M O N Y
C O N C E R N I N G
ELIZABETH BATHURST, deceased.

BLESSED be the Lord our God, who hath been pleased to make good his promise in our day, of the pouring out of his Holy Spirit so plentifully as he hath done, to the enabling sons and daughters to prophesy, and to bear testimony to his glorious name and living truth, for the stirring up the hearts of many of the sons and daughters of men to seek after him, and lay hold of him in his gracious visitation and appearance, by his light and spirit, unto their souls for salvation from sin and death: and that he hath made it evident, *They that seek me early shall find me*, as saith Wisdom.

I knew this virtuous and pious maid from her first convincement, and receiving the blessed truth, as it is Christ Jesus, in the love thereof: being made in
some

some measure instrumental in the Lord's hand for her good, and encouragement therein, unto which she was faithful and obedient, enduring the cross, and despising the shame: she was a sober serious maid, and religiously inclined from her youth, through the secret influence of the grace and good spirit of God, for the seed of life and grace took place and root in her heart, which she retiredly attended upon, after her mind was directed, and turned inward, to the manifestation and divine light thereof, and the Lord blessed and helped her forward in her spiritual journey, in her faithful endeavours and attention upon him. She lived a sober, religious, and Christian life, and much in retirement: she bore a heavenly image, and her memory and blessed testimony are both fresh, lively, and precious to me, and many more that knew her, I doubt not; she was divinely inspired, and attained unto an excellent gift, both of understanding, life, and utterance, to the affecting and tendering the hearts of many in our publick assemblies, who were seeking the way to Zion, and astonishing others that were more remote from truth. And because of the meanness or weakness of her person, some people would not believe that her book, entitled, *Truth's Vindication, &c.* was of her own inditing; or that such depth of matter, and aptness of expression, could be in, or flow from, that vessel; but I am a witness it was her own, and proceeded from her own proper gift received; she shewed it me in her own hand-writing, before it was

printed, and gave sufficient demonstration of her understanding in those subjects she writ upon. She was industrious in writing Truth's Vindication and Defence, the Lord having gifted her for that end. She loved faithful friends and ministers of Christ among us, and delighted in their society more than many who make a shew of religion and friendship: and she desired the prosperity of Zion, and the Lord was with her to the end. Having in a few years faithfully finished her testimony, after a time of much weakness of body, she ended her days in peace, the Lord whom she served took her to himself, out of all her affliction and labours.

From a servant of Christ, and friend to all his followers,

GEORGE WHITEHEAD.

*London, the 7th of the
6th Month, 1691.*

CHARLES

CHARLES MARSHALL'S
T E S T I M O N Y

CONCERNING

ELIZABETH BATHURST,

Eldest daughter to CHARLES BATHURST, of London.

WHEN I first knew this young woman, she was a very zealous professor, and albeit she had several times opportunities to hear truth's testimonies, yet that eye was not opened that saw between things that differed in their root; but it pleased the Lord, in the riches of his love, in great compassion to visit her and Charles Bathurst's other children at the same time, at a season not expected, &c.

The sense of which precious season is with me, and in the living remembrance thereof I cannot well pass by hinting something of the manner of it; she and her dear father and mother, with his other children,
were

were sitting together before the Lord, whose presence was manifest with us, and a visitation in the living power of the Lord was extended unto them, and, in the word of life, was opened to them the ancient path of the just, and a testimony that the set time was come for their being turned from darkness to light, and from Satan's power to the power of the living God; and as the way of life was opened to them, the power of the Lord fell on them, the youngest daughter being much broken and trembled. Elizabeth was about to make some reply to me, but it was said unto her, The day of the Lord's visitation is over thee, it is hard for thee to kick against the pricks. She burst out in abundance of tears, and all of us were greatly bowed down before the Lord in the sense of the Majesty of his divine power. After some time they retired to their chambers, where they spent their time in bowedness of soul, seeking after favour with God, and as their superfluities in apparel and other things became a weight and burthen, they gave up in obedience to the teachings of the heavenly grace of God. O! that none might put on that, which, in obedience to the Lord, these and many more put off in the day of visitation; and were stripped of all those things into plainness and deep humility, and sweetly kept down to the working power of the Lord, in the revealings of the heavenly cross of our Lord Jesus, which they found crucifying them through faith and obedience to the world, and the world to them; and they saw the

chaffy

chaffy profession with which they had endeavoured to fill their bellies; and that this was nothing to the word of life that opened to them, that the way to life was through death; and sweetly did this dear hand-maid of the Lord walk, and the work of redemption and salvation prospered, and was cut short in righteousness, so that she became one of the wise virgins of the day, and holy oil was poured in her lamp, that shined bright; she then looked on the mountains of profession, where she had wandered, and to the people with whom she had been seeking the living amongst the dead, and her bowels yearned to her neighbours, and she called to them and told them, the lost piece of silver was found, and informed them how she found it, which was through her candle being lighted at the divine fire, the heavenly grace that came by Jesus Christ, and seeing the heart foul, had been sweeping, and so found that which made her soul rejoice, and desired the same for them, and so an increase of wisdom was given her to speak a word in due season: And she was drawn in the same love to visit some counties, and to tell what God had done for her soul, and had a tender serviceable reception in the assemblies of God's people where she travelled, and was guided to open the way of life and death in print, as ye may see, in which she had pure openings given her, and a blessed understanding, with spiritual skill, and great wisdom to open truth's way, and discover the enemy's ways and wiles, by which he had misled many; and
that

that the reader may discern it so, let the following tracts be read seriously, and considered duly and truly. When they first came forth I was refreshed, and bowed before the great God for his tender mercies, that confounds the wisdom of the wise, and brings to nought the understanding of the prudent, and perfects his praise out of the mouths of babes and sucklings. O! that all young women that read this, may follow this good example, and not through running into, and choosing lying vanities, forsake their own mercies, and so miss of that sweet, heavenly, durable portion this dear virgin enjoyed, who run her course in life's race, and then laid down her head in pure peace, enjoying an immortal Sabbath, and with the virtuous king's daughters, who are glorious within, who rejoice in God their Saviour, and magnify his great and glorious name, for whose work of salvation in our age, and letting us see the travail of our souls, and be satisfied in him, to whom be all thanksgivings, through Christ Jesus our Lord, and high praises for ever, and for evermore, Amen, Amen.

CHARLES MARSHALL.

AN

AN EXPOSTULATORY
A P P E A L
TO THE
PROFESSORS OF CHRISTIANITY,

Joined in Community with

SAMUEL ANNESLEY.

IT having pleased the Lord, whose I am, and whom I serve, to call me by his grace, even in my tender years, by which grace he put me upon early seekings after himself, that so I might know him the only true God, and Jesus Christ whom he hath sent, whom savingly to know is life eternal; many fore and weary steps hath my anxious soul trod, in finding out the path that leadeth thereunto, that so I might come to a certain knowledge of what God is, and how he ought to be worshipped: And this made me go about

about from one watchman of the night to another, inquiring after my soul's beloved, to hear if they could tell where his dwelling was, and where he maketh his flocks to lie down in rest.

But O! the uncertain sound which they gave, some said, Lo here, and others said, Lo there is he whom thy soul desireth: But alas! when I went out to seek him there, I could neither see his shape, nor hear his voice, then used I to retire to my chamber to supplicate him in secret, whose presence I could not meet with in those publick assemblies: but yet still I looked for that at a distance, viz. the appearance of the Son of God, which was to have been had nearer at hand: Sometimes searching over the records of scripture, if there I could have found him substantially, whom my soul greatly desired to see: O! but there I found him not, although I daily read the reports which his ancient primitive servants have left there upon record, concerning how they witnessed him, by virtue of the effectual working of his mighty power in them; but what was this to me, whilst I knew him not myself experimentally working down sin and iniquity in me, removing that that did let, and would let, till it was taken out of the way, that so his own righteous sceptre might bear rule over me?

And thus as I sought him sorrowing, in an acceptable time was he pleased to appear unto me, magnified be his name for ever, and to cast up a living way for me, though much contrary to the way I walked

in

in formerly, yet by his good spirit, he so instructed me, that I certainly know this to be the way that leadeth to everlasting felicity: Yet I must needs declare, it is a cross way to the carnal mind and stubborn will of the fallen creature, where I now find, that I, as well as others, stood by nature. But now the Lord having pulled my soul as a brand out of the fire, and made me willing in the day of his power: I can do no less than speak to the praise of his grace, whose own arm hath wrought salvation in and for me thus far.

And now I say, this was the grace by which I was called, and by which I am in measure saved, even that grace of which the Apostle speaks, Tit. ii. 11, 12, 13, 14. 'The grace of God that bringeth salvation, hath appeared [mark] to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. who gave himself for us, that he might redeem us [mark] from all iniquity, and purify unto himself a peculiar people, zealous of good works.'

And now being taught by this grace, which is the only principle by which every one may learn to know God savingly, which principle God hath raised up in me to publish and declare to others, where they should look for the appearance of his saving arm and grace of God, which alone can burst the bonds of death, and set the soul at liberty.

And

And besides the disposition which this gracious principle hath wrought in me towards all my fellow-creatures, that they might partake with me, and with the remnant whom the Lord hath called out of the world: I say, that all might partake with us of the rich love of God, with which my soul is refreshed at this very time, that I am writing unto you, I found the God of all grace laying a more special injunction upon me to visit you particularly, to proclaim his free grace and rich mercy, which he is pleased yet to extend towards you: And upon the 20th day of the Eighth Month this present year 1678, in obedience to that God which made me, and formed my spirit within me, and by the motion of his good spirit, did I in fear and much trembling come with a message from the King of Heaven unto you which was this, viz. to make proclamation of his universal love towards you; that so all who had not wilfully withstood the tenders of his mercy, and out-slit the day of your visitation, after which the Lord will tarry for none of you, ye all might come and be converted from your iniquities, and he would receive you graciously, so that none should need to fear their eternal predestination or reprobation to everlasting misery, as though God hath fore-ordained some to everlasting damnation; for God would have all men come to the knowledge of the truth, and be saved, as saith the holy Apostle, 1 Tim. ii. 4. and, saith God, 'Look unto me all ye ends of the earth, and be ye saved,' Isa. xlv. 22. Nor may any pre-
sume,

sume, in hopes of mercy, that they are in the estate of election, while they are in the unbelief and disobedience unto the spirit of truth which convinces the world of sin, and leads the saints into all truth; for so came the word of the Lord unto me, Go, invite them to the feast of in-gathering, that so they may be allured to turn in unto me, and be gathered by me, in this the day of the stretchings forth of the arms of my mercy, before I come 'to sift the nations with the sieve of vanity,' Isa. xxx. 28. when such as are found chaff, shall be blown away with the whirlwind of my wrath, and there shall be none to deliver you.

This word in the fear and love of God, which he hath shed abroad in my heart by Jesus Christ abundantly, did I come at that time to proclaim unto you; with many more such like inviting expressions, would you have had patience to hear me, I should by divine assistance have declared unto you, as I did to such tender hearted ones without your doors, whose ears the Lord inclined to hearken unto me.

And now I find it upon me to write a few words by way of appeal to you, and to expostulate the case a little with you; whether or no you will all justify that action of haling me, who came in the name and power of the Lord, and my sister who stood patiently by me, out from amongst you. I confess I heard no publick command for it given by any of you, but it was not done by a person unknown to you, but one in office amongst you; so that had he not had private commission from some one or more of you, for the former

former knowledge that he had of our blameless deportment amongst you, I dare believe he would not have used us so uncharitably, without receiving reproof from you : Why indeed should he, since none of you can justly say that we gave any interruption to you ? Ye are all my witnesses I waited in silence whilst there was a voice heard amongst you, taking that opportunity to open my mouth unto you, when your teacher was perusing such petitions as used to divert him from so sudden a falling on to prayers amongst you : But however, though that time was not so long as ordinary, but prayers begun before I could so much as name my message to you, upon request made me to be silent during prayer time, and a promise of being heard afterwards, I tarried till your worship was ended, and then began my mouth to open unto you ; but no sooner had I charged you with being out of the right way, but you made good that charge immediately, by shewing that persecuting spirit, which infallibly marks out and deciphers the false church ; who hath ever violently handled and hardly used the members of the true : And so it became my lot, at that time, to bear a measure of sufferings from you, but the Lord upheld me by the right-hand of his power, so that I feared not the wrath of the adversary, though one more especially shewed himself mightily enraged against me.

O ! Where was your patient mind, that you could not hear what I had to say unto you, and have tried

what

what spirit I had been of, that so, if in error, by sound argument, you might have convinced me?

O! Where was your Christian moderation that ought to be shewed towards all, whereby you should have manifested the Lord to be at hand?

O! Where was your lamb-like meekness, by which you would have instructed such as should have opposed you, had you been in the truth? But whilst you profess the name of Christ, who is truth itself, you are found in the spirit of antichrist, otherwise you would not have so roughly treated the guiltless; nay, if we had been guilty, we ought to have had a more fair trial and examination before you, ere such hasty execution should have proceeded from you.

This therefore briefly is written in the spirit of love, and sent to you, that all sober enquirers may have a true account of the occasion of our coming amongst you that day; and let none be offended that I take not in their teacher with them, so as to appeal to him as well as them; for the Lord knoweth is not in any enmity I bear towards him, but as I formerly have had a high esteem of him, so I still do retain a kind and friendly respect for him; but having privately addressed myself unto him, whereby to render the reason of my turning from him, in answer to which, he himself knows, I received not so much as one word to give me any satisfaction, but had a hasty put-by from him, which may very well excuse me in not making a second application unto him.

However,

However, my soul desires the real welfare of all men, and have written this neither in envy nor ostentation, but in answer to the requirings of the Lord, before whom my heart is broken at this time: and now in much godly compassion have I a remembrance of such as have sincere desires amongst you, and I doubt not but that the Lord in tender mercy, and for his own seed's sake, that crieth to him for deliverance in and amongst you, will in due time reach forth his powerful, saving arm unto such of you, whereby you shall be gathered into a place of safety, before his overflowing scourge be made to pass over you.

Let this therefore be a provocation unto you speedily to turn into the secret of your own souls, to the appearance of his son, Christ Jesus, who there speaks from heaven unto you, reproving you for your sin and iniquity, and exciting of you to holiness and purity; who by his heavenly light in your consciences, if you give up to be led and guided by it, will bring such of you as are now even as lost sheep of the house of Israel, home to the fold of rest.

Which is the hearty desire and earnest breathing of her who is known to many of you by the name of

ELIZABETH BATHURST.

And now having invited you to turn unto the Lord both by word and writing, I am clear concerning you at this time.

UNTO

UNTO you, people, unto whom this message is sent, a few words do lie with weight upon my spirit, to put you in remembrance of days past, and that you may call to mind the promises you did make to the Lord, when your hearts were tendered before him, because of the judgments that then seemed to awaken you; but so soon as the hand of the Lord turned back, and with-held from smiting, O! who then amongst you were faithful to those promises? So that may I not say, that neither the mercies nor judgments of the Lord have so awakened you, as to turn to him by unfeigned repentance? For whose sake the Lord hath put in my heart to mind you, for the sake of your immortal souls, that you may be awakened to a speedy turning to the Lord, that you may not provoke the Lord to with-hold his spirit from striving with you.

Written in obedience to the Lord, by your friend,

ANNE BATHURST.

TRUTH'S VINDICATION:

O R,

A gentle Stroke to wipe off the foul Aspersions, false Accusations, and Misrepresentations, cast upon the People of God, called

Q U A K E R S,

Both with Respect to their Principle, and their Way of proselyting People over to them.

Prov. iv. 18, 19. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day; the Way of the wicked is as Darknes, they know not at what they stumble.

Isa. li. 7. and xli. 14. Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings; fear not thou Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

Also an EPISTLE to such of the Friends of Christ, that have lately been convinced of the Truth as it is in Jesus.

Hos. vi. 3. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain upon the Earth.

Job viii. 7. Though thy Beginning was small, yet thy latter End shall greatly encrease.

A N E W E D I T I O N,

L O N D O N :

Printed by JAMES PHILLIPS, George-Yard, Lombard-Street,

M. DCC. LXXXVIII.

A N

E P I S T L E

To you Five in particular, viz. A. W.
E. T. M. J. B. P. and E. F. unto
whom this is more especially intended
to be delivered.

FRIENDS,

NOT in affectation to be popular, for that I do
not desire, but in obedience to Christ Jesus, my
Lord and Master, have I penn'd this matter; that so
the innocency of his truth and people may more con-
spicuously appear.

Neither have I fondly desired to get my name in
print; for it is not inky characters can make a saint,
such must be sanctified and cleansed in body, soul and
spirit; through which they come to be prepared God's
kingdom to inherit.

Wherefore I write unto you, my friends, that you
may not content yourselves barely in an outward sepa-
ration, whilst not wholly separated from that within,
which is the cause of transgression; to wit, that adul-

terate spirit of the man of sin, that is got not only into the pontifical chair at Rome, whence so many corrupt customs, both in worship and practice, are come abroad into the world, but doth also sit on the throne in the hearts of many people, even in this our native land: and this spirit hath led man into many false ways and forms in his fallen condition, whereby he hath strayed from the right way of restoration, which way being made known to a remnant, whose minds are turned to Christ's light within, God's saving power, these cannot but call to their friends and acquaintance to turn in hither: and therefore have I been made to send this friendly invitation abroad into the world, that people may be invited to that feast of fat things, which the Lord hath prepared for them that turn in unto him; but more especially doth it lie upon me for you five, to whom I write this epistle dedicatory, to let you know his oxen and his fatlings are ready, only come away, do not tarry; for I well know, this is the time of the Lord's love towards you, because of the sounding of his bowels, which I have heard within me; I know they are not restrained from you, because of the constraint that he hath laid upon me, which hath been so powerful, that my heart hath been pained in me, and my soul hath been distressed for you, and often have I been bowed down in spirit, yea, till I could hardly stand upon my feet, until the Lord who bowed me down, raised me up, and set before me a door of hope, whereat his prisoner in you might be brought

brought forth, which is that for which God's seed in me hath travelled through many tribulations; and now having delivered me from that cruel bondage of corruption which I once groaned under, this makes me restless in my spirit, that others may believe in that inward power that is able to rescue from the fury of their soul's oppressor; yet I write not this by way of complaint, as though I thought it a weariness to serve the Lord, in answering his requirings, no, that I cannot think; for I must acknowledge, so gracious is he in his condescension, that he hath made this my exercise become also my diversion; yea, though I was his prisoner by indisposition of body, occasioned through the pressure of my mind, whilst the weight of this matter lay upon me, yet, I wished for no walks of pleasure, nor was I weary of my pain, the reward given into my bosom, in returns of peace and sweet security, that my soul enjoys amidst the disturbing fears and perplexities that are abroad, is sufficient recompence for all these light afflictions.

What the subject matter hereof is, read and you will find, wherein I have first endeavoured to remove the stumbling-blocks from before you, and then to cast up the way of truth for you, and that by scripture road, as you may read in those cited texts which here have been brought unto my hand without the help of human concordance.

Read in charity what I have written in humility: knowing you are my elders in years, I would address

myself unto you in all Christian manners, but I dare not flatter you, nor can I complimentally crave excuses of you; accept it therefore from me, who can truly say, for some time I have not been my own, the Lord having made me your servant in this thing, but now the truth hath, in measure, set me free, which also made me willing to serve you, as it gave me ability, that God might have the glory, and ye the profit of these my spiritual labours.

Who am your faithful friend,

ELIZABETH BATHURST.

AN
INTRODUCTION
BY WAY OF
PREFACE
TO THE ENSUING
TREATISE.

MY former friends and acquaintance, for whose
sakes this is written; it is to rectify your mis-
takes about, and to inform you in that which some
stick not to call A new religion: but though the old
enemy of all righteousness has found this new oppro-
brious term to asperse and undermine the truth with,
blessed be the captain of our salvation, who hath de-
feated him of his design, and out of the mouths of
babes and sucklings hath ordained praise to his own
name. For let me tell you, my friends, true religion
is of great antiquity, it is as old as Abel, who by faith
offered up a more excellent sacrifice than Cain, by
which he obtained witness, that he was righteous, God
testifying of his gift, and by it, he being dead, yet
speaketh, as you may read, Heb. xi. 4. And now I

34 AN INTRODUCTION.

appeal to you, what faith was this by which Abel pleased God; was it not a living faith which God had wrought in him, and not a dead faith, received by tradition of man's teaching? Yet such was the nature and kind of it, that he did not only believe in the true God his Creator, but also in Christ Jesus his Redeemer; although he was not come in the flesh then, yet doubtless Abel as well as Abraham, saw Christ's day to come, notwithstanding neither of them had any scripture revelation of him: for Abraham saw Christ's day afar off, and rejoiced many ages before the scriptures were recorded; and by the same faith, no doubt, Abel looked beyond the firstlings of his own flock, to Christ the first-born of God, who was to be made an offering for sin, as the antitype which these typified, otherwise his sacrifice had not obtained acceptance with the Lord, for he is the propitiation for our sin, and through faith in his blood we come to know remission, which agrees to that of the apostle, Rom. iii. 25.

Again, I appeal unto you, What witness was it that Abel obtained of his being righteous, or how did God testify of his gift, since Moses, who writes the story in Gen. iv. 4, 5. to whom the author to the Hebrews refers, chap. xi. 4. gives us no farther account but only this, 'The Lord had respect to Abel' and to his offering, but to Cain and to his offering, 'he had no respect:' now I ask, How was this manifested, or how came they to know it? How should Abel

know

know that his offering was accepted, since Cain was as forward, yea, before-hand with his brother in offering, had not God signified it to them by the manifestation of his spirit in them, even that same spirit by which they came to know it to be their duty to offer sacrifice unto him? But Cain sticking in the form, and not flying on the wing of faith to Christ, the one offering missed the mark that should have been aimed at by him; and for this cause God rejected both him and his offering, as you may read in the following verses in this ivth chapter of Genesis, where the Lord expostulates the case with Cain, saying, 'Why art thou wroth, and why is thy countenance fallen? if thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door.' So that it was for evil-doing, Cain lost the acceptance of his offering: which seems clear to me, that God had no respect to Abel personally, more than he had to Cain, but as he had an eye to the promised seed to be accepted in, even Christ Jesus, the eternal Son of God, in whom alone the Father is well pleased. And it is also as clear to me, through the openings of the same spirit, that by the spirit of his Son in their hearts, he gave testimony of their gifts to Abel, that he was accepted; and to Cain, that his was rejected; for Cain must needs have a manifestation of the spirit, otherwise how should he know it to be his duty to offer sacrifice, as you may see he did? For we read not of any outward precept that either of them had to enjoin it.

36 AN INTRODUCTION.

Now then, if it was a living in-wrought faith, whereby Abel obtained acceptance of his offering, and if it was by an inward manifestation of the spirit, by which God gave testimony thereof unto him; if this be granted, I hope the way of truth will no longer be evil spoken of, which is the same now that it was in the beginning. And this brings me to that which I chiefly intend, which is, as I said, to rectify your mistakes concerning, and to inform you in, that which I hope you will see not to be a new, but the old true religion, which is the way of this people, amongst whom I now walk, and desire to walk, notwithstanding they are accounted a sect every where spoken against: I marvel not that the world hates them, since it hated him, to wit, Christ Jesus, whom they have believed in, because he testified thereof, 'That the works of it were evil,' see John vii. 7. And truly, my friends, this is the testimony this people bears this day against the corrupt ways and practices of the world, both among professors and prophane, telling of them plainly, That all unrighteousness is sin, and for this cause I know, were power given into men's hands, they should quickly be rooted out from amongst them; but though they put no trust in an arm of flesh, yet they have a strong tower of defence, even the name of the Lord, which they run into, and are safe: this is their munition of rocks, whereunto their adversaries cannot climb up, and though they do what in them lies to pull them out from thence, yet their arm is too short to reach

reach them, their strength too weak to hurt them, their power of no force against them, whilst they abide in this safe place ; notwithstanding great is the wrath of the enemy, who intends them mischief, so that what he cannot do by power, he will seek to do by policy, insinuating into the minds of the people, That though it is the spirit of truth which they pretend unto, yet it is a spirit of error that they are led by : which suggestion of Satan has taken place in the hearts of so many, that were not the God of truth engaged on their side, to persuade people from this false opinion concerning them, it would seem an utter impossibility ; but knowing and being well assured of this, viz. That the Lord's strength is made perfect in his people's weakness ; I, as one of the least of the thousands of Israel, have undertaken in his name to go forth against those who have risen up against them, though I know many are the cruel mockings and hard usings from prophane on the one hand, with evil surmisings and severe censuring from professors on the other, that hath been the lot of this people to bear ; some of which from the latter of these, to whom I chiefly write, I hope has not been so much out of disaffection to the truth, as mis-apprehension about the principle of it, as believing that this people, in whose behalf I am now constrained to write, preach damnable doctrine, the which I have heard reported of them, some saying, They deny the scriptures ; others saying, They deny the

the

the Man Christ Jesus, with all the benefits that by his active and passive obedience, as also by his offering up of himself a sacrifice to God for us, do thereby accrue to us, together with justification by faith which is in him, and the imputation of his righteousness to man; others somewhat more moderate, yet have affirmed, That whatever they may own, as to the death of Christ, yet they deny the resurrection of his body, and of the bodies of believers, so that they have said, Though they dare not charge them with damnable doctrine, yet certainly they are of very dangerous opinions concerning original sin, and the institution of the sacrament, and in point of free-will and inherent righteousness, and in holding a possibility of a total fall from true grace, and yet they plead perfection, and reckon themselves infallible, say they, for all this: and herein they liken them to papists. These are some of the foul aspersions, false accusations, and misrepresentations that have been cast upon this people, which I myself have been an ear-witness of, and must needs confess, through the respect I had to the splendid profession of those that did help forward, at least, the report thereof, I have given too much credit to some of them; so that though I can truly say, I have no guilt to charge myself with, as to spreading these false reports, yet my keeping too much silence heretofore, when I was convinced in my conscience I ought to have spoke, in answer to those whom I might have contradicted

tradicted in many of these false accusations, obliges me now to put forth this vindication.

And now, my friends, if I can demonstrate to you how falsely this people have been accused, which I doubt not to receive power from on high to enable me in, I hope to be believed when I come to speak, according to the measure of the grace of God which I have received, concerning that principle of true religion, which through this people is promulgated.

Willing I am to give you satisfaction in matters whereon so great concerns are depending, and that the more, because many of these things are points wherein I myself lately doubted ; concerning which, when I came to a solution of in my own mind, I can truly say, I then was made willing to answer the Lord's requirings, in taking up the daily cross, which Jesus Christ hath said every one must take up, that will be his disciple ; and so I hope may some of you, as the Lord shall make way for his truth's taking impression upon your minds, in this the day of your visitation : So shall the desire of her soul be answered, whose spirit was exceedingly pressed to write this matter.

THE

THE HISTORY OF THE
LIFE OF
JAMES OGLETHORPE
BY
JAMES OGLETHORPE
OF THE CITY OF SAVANNAH
IN THE STATE OF GEORGIA
LONDON
PRINTED BY J. BARNES, ST. MARTIN'S LANE
1817

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TO THE
R E A D E R.

READER,

IT is some time since I set about this Treatise, which makes me now think, that the latter part hereof may seem to some to be unreasonable; for as it swelled beyond my intention, and took up more time in writing than I thought it would; so also it hath occasionally been hindered from the press since it hath been wrote; in which time those former discourses, which were the occasion of the subject, may possibly be forgotten by those who spoke them; but as they were afresh brought into my memory by the remembrancer, the Holy Ghost, by which I was pressed in spirit to give an answer thereunto, and vindicate truth therein, that so I might ease the pressure of my oppressed spirit, I have in some sort stated, and I hope satisfactorily answered the same: in which it is like I may be thought prolix; but I knew not how to comprise the matter shorter, for the truth is, though I at first thought to have filled but one sheet of paper, when

when I sat about it, I saw a field before me, which cost me some spiritual travail before I got thorough. And now, lest any should think the trace too long to follow, I have taken pains to prefix page and contents to every material point, that so they may readily turn to that which they are most desirous to be at.

The book being divided into three parts, the first is in answer to some controverted points, ranked under ten heads; a second treats of the principle of truth, what it is, from whence it comes, and whereto it leads; the third is a confutation of people's false opinions concerning the manner how we have been convinced of the principle of true religion.

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Truth's Vindication, &c.

C H A P. I.

Concerning the Scriptures.

IN the first place I shall begin with the Holy Scriptures, which hath been said by some, 'This people called Quakers do not own.'

Ans. That is a great slander, their many writings and declarations make manifestly appear, in which their testimonies are all consonant and agreeable to the records of scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own witness of themselves, but from the witness of God in my own breast, 'They do believe all things that are written in the law and the prophets;' so that those which

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do so clamorously charge them, cannot prove the things whereof they so much accuse them.

But then it hath been replied, viz. 'They own the scriptures indeed, but it is in their own way; they believe them as they do a moral history; just barely giving credit to them, owning that they are truth, but they do not believe they are the word of God, and the rule of faith and life.'

As to this I answer, They do believe the scriptures so far as scripture itself requires faith in itself; that is that they are 'able to make wise unto salvation through faith, which is in Christ Jesus,' being 'given by inspiration of God,' according to that of the apostle, 2 Tim. iii. 15, 16. And they do also believe, that this same Jesus here spoken of, who is said to be 'the messenger of the covenant,' Mal. iii. 1. the same and not another, did inspire his prophets and apostles, in writing of the scriptures: But still he is the word, as well as the wisdom of the Father; and I ask, Where do the scriptures themselves declare any other? Where do they say they are the 'word of God'? Or the 'rule of faith and life?' Though I have heard it said, 'That the prophets Isaiah, Jeremiah, Ezekiel, &c. often call their prophecies by the name of the word of the Lord,' which, say some, 'is all one if we say the word of God.' Now such I would advise to take a second view of the text, and then they may find that the prophets did not call the prophecies and writings 'the word of the Lord' (for

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they were the Lord's words) he being ' the word of ' the Lord,' who revealed their prophecies unto them : As for instance, Ezek. xxix. 1. says the prophet there, ' In the tenth year, in the tenth month, in the twelfth ' day of the month, came the word of the Lord unto ' me, saying,' &c. So then it was the word of the Lord that came and said unto him : The prophecy was that which *he* said. So in Jeremiah (chap. vii. ver. 1, &c. old translation) it is said, ' The words ' that came to Jeremiah from the Lord, saying, Stand ' in the gate of the Lord's house, and proclaim there ' this word, and say, Hear the word of the Lord, all ' ye of Judah.' [Mark] the prophet was to make proclamation of the word of the Lord, that the men of Judah might hear what he saith ; as it followeth : ' Thus saith the Lord, Amend your ways and your ' doings, and I will cause you to dwell in this place,' &c. And this was he, as I said before, who is the messenger of the covenant, appointed by the Father, to reveal his secrets unto his servants the prophets, who came to Jeremiah with this prophecy ; so that it was not what he said, but he himself, whose name is called ' The Word of God,' Rev. xix. 13. And this is that word which came unto Abraham in a vision, Gen. xv. 1. saying, ' Fear not, Abraham, I am ' thy shield, and thy exceeding great reward.' Unto whom, in the very next verse, Abraham gives titles of Lord and God ; which proves the word to be eternal and divine ; but so are not the scriptures eternal,

for we know they had their beginning in time : And though they are words and declarations of divine things, yet must we distinguish between the declaration, and that which is declared of, so as not to call them both by one name. Those written words (for scripture signifies a writing) they are publications in testimony of that creating word of power, by which the worlds were framed, see Heb. xi. 3. yet they do not declare that the world was made by them, but by that Eternal Word which was in the beginning, as it is recorded, John i. 1. the same is that ‘ which liveth ‘ and abideth for ever,’ 1 Pet. i. 23. which ‘ word is ‘ quick and powerful, and sharper than any two-edged ‘ sword, piercing even to the dividing asunder of soul ‘ and spirit, and of the joints and marrow, and is a ‘ discerner of the thoughts and intents of the heart ; ‘ neither is there any creature that is not manifest in ‘ his sight, but all things are naked and opened unto the ‘ eyes of him with whom we have to do,’ even as it is written, Heb. iv. 12, 13. This is that word to whom the scriptures direct us, ‘ as a light unto our ‘ feet, and a lantern unto our paths,’—‘ to guide our ‘ feet into the way of peace,’ Luke i. 79. the very entrance of which giveth light ; yea, ‘ it giveth understanding to the simple,’ Psalm cxix. 130. So that the scriptures themselves, say not of themselves, that they are the word of God, but that they bare witness of him. And this is he who said to those great Scripturians (namely the Jews of old) who so greatly exalted

exalted the scriptures, but had not the living word abiding in them, 'Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me,' saith Christ, 'and ye will not come to me that ye might have life,' John v. 39, 40. So here it may be seen, there is good reason to distinguish between the written words, the writing or letter, and the 'living word,' which is a 'quickening spirit.'

But now, as to the other part of the charge, which is, 'That this people' (of whom I am now writing) 'do not own the scriptures to be the rule of faith and life.'

In their behalf, I answer, They do own the scriptures to be a rule, and they direct unto him (to wit, Christ) who is the object of our faith, and Lord of light and life : They do also believe that the scriptures are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be thoroughly furnished unto every good work,' as saith the apostle, 2 Tim. iii. 16, 17. But yet still it is in Christ Jesus, whom his people do believe ; and he is the rule by which they live, according to the example of the apostle, who saith, 'The life which I now live in the flesh, I live by the faith of the Son of God,' Gal. ii. 20. He must needs be his peoples rule ; for 'he is the way, the truth, and the life ; no man cometh to the Father but by him,' John xiv. 6. And it is 'his spirit that leads

' into all truth,' John xvi. 13. even that spirit which
 ' searcheth all things, yea, the deep things of God,'
 as saith the apostle, 1 Cor. ii. 10. which spirit ' teach-
 ' eth them of all things, and bringeth all things to
 ' their remembrance,' according to Christ's promise,
 John xiv. 26. Therefore the spirit of Christ is the
 rule of his peoples faith, and the guide of their life ;
 yet doth not this detract from the scriptures, nor the
 estimation of this people (called Quakers, concerning
 them) for I know they do believe, that ' whatsoever
 ' things were written aforetime, were written for our
 ' learning, that we through patience and comfort of
 ' the scriptures might have hope,' as it is recorded,
 Rom. xv. 4. So that it appears, the scriptures are
 owned of them, and are believed by them, and are
 practised amongst them, but they dare not ascribe
 them that glory which is due to God, nor exalt them
 above his Son Christ Jesus, nor prefer them in his
 spirit's stead ; neither yet is it any derogation from the
 scriptures, to exalt Christ and his spirit more than
 they ; for scriptures themselves exalt Christ and his
 spirit above themselves : So that it is not in any slight
 or disrespect they have to those holy writings, where-
 fore they do not call them the ' Word,' and the ' Rule
 ' of faith and life ;' but as they have declared, it is
 from that reverend regard they owe and ought to bear
 to Christ Jesus the great and eminent ' Word of God,'
 to whose spirit, all scripture directions, in matters of
 salvation, refer us, as to an infallible rule and guide,

direct

direct us thereunto, that we may not live in them, but in him, who is the author and dispenser of them. Thus, though the scriptures are granted to be a righteous rule, and of divine dispensation, (' For the prophecy ' came not in old time by the will of man, but holy ' men of God spake as they were moved by the Holy ' Ghost') even as the apostle testified, 2 Pet. i. 21. and my soul praises the Lord, that he hath preserved the records of so many prophecies and testimonies of his primitive servants, through so many contingencies, unto this present age ; yet can I not think that the God of infinite wisdom and grace, whose mercy is over all his works, would leave mankind in so great a concern, whereon their eternal salvation is depending, to such a rule alone for guidance therein, as is subject to concealing, mis-translation, mis-interpretation, false application, as we find the scriptures have been by corrupters of them : Much less can I believe, that he would suffer the greatest part of the world to live without them (as they do) were there no other means appointed for their salvation ; yea, moreover, I am very sensible, that where the scriptures are, many occurrences may fall out in the course of our lives, about which the scriptures give no particular advice, and yet it is necessary we should have a guide near in all our affairs : But I well know, many cases there are, where scripture is altogether silent in the matter. Admit then here, that the creature in such a strait, not knowing what to do, betakes itself to inquire of

the Lord by prayer ; alas ! what will that avail, unless it receive an answer ? Which is already granted not to be found in scripture, neither can it now be had by the meer literal priesthood, nor by their pretended Urim and Thummim ; and say they (who cry up solely scripture to be the rule of faith and life) ‘ Neither must we expect answer by dream, nor yet by vision, no, nor by revelation, nor by inspiration ; for these’ (they say) ‘are ceased many ages past.’ Whom I ask, What way then can the creature come by advice ? Which till they can resolve me in, I shall still retain my opinion, viz. That that inward oracle (which is a measure of God’s spirit, whereby we obtain access to him, with answer and direction from him in all our concerns about which we inquire of him) undeniably is of greater authority, both to beget living faith, and order us therein ; and a more perfect rule to guide our lives, than the outward writings of the scripture, which in many things leave us without either counsel or instruction. And here I shall leave this point, in answer to an accusation, which is, ‘That we deny the scriptures ;’ a thing often charged upon, but never proved against the people called Quakers.

C H A P. II.

Concerning the Humanity of CHRIST, &c.

A Second Charge which I have heard brought in against the Quakers is, That they deny the Humanity of Christ Jesus, and the obedience that he yielded in the days of his flesh, by his sufferings, death, burial, resurrection from the dead, together with all the benefits that thereby accrue unto believers; as also justification by faith, and the imputed righteousness of Christ. Now that this hath been as falsely charged upon them as the former, I shall undertake to prove by Scripture: but first let me mind the reader, this I have observed, viz. That there are many that have borne false witness against them, yet they do not seem to accord in their witness; for first comes out a learned Doctor,* and he declares publickly (though somewhat ambiguously) that this people deny that Christ which died at Jerusalem, to be God equal with the Father.

* Dr. Owen, Independent.

But when this was refuted, so as not to be believed, then comes out another*, and he would give the world to know, as if they only deny the Son of God to have assumed human (or man's) nature. Thus their accusers contradict one another (for both seem to grant we own a Christ) which well they may do, since they differ in principles amongst themselves; however they agree thus far like Herod and Pilate, to unite against Jesus, so have they against his followers; but I need not enlarge upon particulars, since rather than they will want a host to go out against the Quakers, look but into the muster, and thou mayest see one and twenty Divines, as they give themselves the style, enter the list together, of whom I shall say no more here, lest it should be taken for a digression from the answer.

First, Therefore to clear truth from slander, both on the one hand and the other; I do in the first place affirm, and that upon certain grounds, viz. That all who may be rightly denominated Quakers, such as tremble at the word of God, they are of the faith of one substance, which the ancient Christians so earnestly contended for, and suffered such hard things in maintaining, to wit, that Christ the blessed Son of God (as to his Divinity) was of the same eternal substance with the Father, as may be read at large in George Bishop's Looking-Glass for the Times, page 85, 86.

* John Faldo.

2dly, I affirm, they faithfully own the Scriptures :
and therefore what John the Divine saw in the Revelations concerning him, as it is recorded chap. xii. 8.

‘ That he (to wit, Christ) was the Lamb slain from
‘ the foundation of the world.’ And what the Apostle
said of him, Phil. ii. 6. ‘ Who being in the form
‘ of God, thought it not robbery to be equal with
‘ God.’ Likewise John the Evangelist, in his first
chapter, verse 1, 2, 3, saith concerning Christ, ‘ In
‘ the beginning was the word, and the word was with
‘ God, and the word was God ; the same was in the
‘ beginning with God ; all things were made by him,
‘ and without him was not any thing made that was
‘ made ; for by him were all things created that are
‘ in heaven, and that are in earth, visible and invisible,
‘ whether they be thrones or dominions, principalities
‘ or powers ; all things were created by him, and for
‘ him, who is over all, God blessed for ever. Amen.’
Col. i. 16. Rom. ix. 5. These, together with the tes-
timonies Jesus gave himself, John viii. 58. ‘ Verily,
‘ verily, I say unto you, before Abraham was I am.’
John x. 30. ‘ I and my Father are one.’ John xvii. 5.
there he prays, ‘ And now, O Father, glorify thou me
‘ with thy own self, and with the glory which I had
‘ with thee before the world was.’

In like manner he speaks of his own eternity,
Proverbs, chap. viii. from the 23d to the end ; to
which agrees that appellation given to him, of ‘ Won-
‘ derful, Counsellor, the Mighty God, the everlasting

‘ Father, the Prince of Peace,’ Isaiah ix. 6. These things, I say, the Quakers believing according as they are written, and having an experience of in themselves, by the effectual working of the mighty power of Christ Jesus in their hearts, are sufficient proofs to them of his Divine substance; and also to make them ‘ see what is the fellowship of the mystery, which ‘ from the beginning of the world hath been hid in ‘ God, who created all things by Jesus Christ,’ as it is written, Ephes. iii. 9. Wherefore they know the Son to be one, and equal in power with the Father.

Now if any shall object that Scripture, where Christ saith, ‘ My Father is greater than I.’

Ans. That must needs be understood only as he assumed the name of man; not at all relating to the ‘ Fulness of the Godhead that dwelleth bodily in him,’ as it is written, Col. ii. 9. So likewise the Author to the Hebrews describes him, chap. i. ver. 3. 2. ‘ To ‘ be the brightness of the Father’s glory, and the ‘ express image or character of his substance’ (for so the word person ought to be rendered) ‘ by whom ‘ also he made the worlds.’ And therefore I believe, and so do they in whose behalf I write, that Jesus Christ is very God.

3dly. I affirm they do believe that this Jesus, or this God, ‘ was manifest in the flesh,’ as saith the Apostle, 1 Tim. iii. 16. And John the Evangelist, chap. i. ver. 14. ‘ The Word was made flesh, and ‘ dwelt amongst us (and we beheld his glory, the ‘ glory

‘glory of the only begotten of the Father) full of
 ‘grace and truth.’ And Paul to the Hebrews, chap.
 ii. ver. 16. speaking of Christ, saith, ‘For verily he
 ‘took not on him the nature of angels, but he took
 ‘on him the seed of Abraham.’

4thly, Therefore in the fourth place, I affirm, the
 Quakers do faithfully own this Jesus to be the Media-
 tor, according to the testimony of the Apostle, 1 Tim.
 ii. 5, 6. ‘For there is one God, and one Mediator
 ‘between God and man, the Man Christ Jesus, who
 ‘gave himself a ransom for all, to be testified in due
 ‘time.’

5thly, I affirm, they own his obedience also; for I
 know that they do believe that Christ Jesus, in the
 days of his flesh, was obedient to God as becometh a
 son unto a father in all things: for he came not to do
 his own will, but the will of him that sent him;
 wherefore we find him praying to his Father, ‘Not
 ‘my will, but thine be done.’ Yea, moreover it is
 ‘written of him, Heb. v. 8. ‘Though he were a
 ‘Son, yet learned he obedience by the things which
 ‘he suffered:’ for he was ‘a man of sorrows, and ac-
 ‘quainted with grief; he was wounded for our trans-
 ‘gressions; he was bruised for our iniquities: the
 ‘chastisements of our peace was upon him, and with
 ‘his stripes we are healed,’ as saith the Prophet
 Isaiah, chap. liii. ver. 3, 5. Therefore these do con-
 fess to his sufferings, according to the Scriptures;
 ‘For Christ also hath once suffered for sin, the just
 ‘for

' for the unjust, that he might bring us to God, being
 ' put to death in the flesh, but quickened by the spirit,'
 see 1 Pet. iii. 18. Likewise they own his death as an
 acceptable and most satisfactory sacrifice to God for
 the sins of all, and is of blessed advantage to all that
 shall receive faith in his blood, which agrees to Rom.
 iii. 25. Ephes. v. 2. ' Whom God hath set forth to
 ' be a propitiation through faith in his blood, to de-
 ' clare his righteousness for the remission of sins that
 ' are past, through the forbearance of God: and he
 ' hath given himself for us an offering, and a sacrifice
 ' to God for a sweet smelling savour.' Also they be-
 lieve, that as ' Christ died for our sins, so he was
 ' buried likewise, and rose again, according to the
 ' Scriptures, 1 Cor. xv. 3, 4. Again, ver. 20, 21.
 it is said, ' But now is Christ risen from the dead, and
 ' become the first-fruits of them that sleep: for since
 ' by man came death, by man came also the resurrec-
 ' tion of the dead.' So in Acts xvii. 31. the Apostle
 mentions this as the assurance which God gave to
 men, of his judging the world at the great day, by
 his Son Christ Jesus, namely, his having raised him
 from the dead.

Now, 6thly and lastly, I affirm, they do believe,
 that from Christ Jesus these and such like benefits
 extend to true believers.

1. ' Election in him. According as God hath
 ' chosen us in him before the foundation of the world,
 ' that we should be holy and without blame before
 ' him

‘him in love,’ as it is recorded in Ephes. i. 4. — Mark, It is in him we are elected; not in ourselves, as though personally some were chosen, and others past by: but in the seed Christ, the Elect of God, the object of the Father’s love, all who are gathered into him, are made a chosen generation, an elect people by the Lord.

2. Vocation. This also they own to be a benefit bestowed on them by the Father in the Son; for that they who were by nature children of wrath as well as others, have been called of God in Christ, with an high and holy calling, to obtain mercy from him, even to become saints, that so they should shew forth the virtues of him who hath called them out of darkness into his marvellous light.

3. Reconciliation to God, as saith the Apostle, 2 Cor. v. 18, 19. ‘All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself.’ So Col. i. 20, 21, 22, it is said, ‘And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven; and you, who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, unblameable, unprovable in his sight.’

4. Sanctification

4. Sanctification and justification. Put both these together, because though I do grant they may be distinguished, yet I cannot see how they can be divided, being so near of kin, that if one languish, the other cannot but greatly mourn: besides the Apostle is my precedent in coupling of them, speaking to the Corinthians in his first epistle, chap. vi. ver. 11, saith, ' But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.' But more of this in another place.

5. Adoption, as it is written, Ephes. i. 5. ' Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will: ' To the like purpose is that in Rom. viii. 29. ' For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren: ' To which accords John i. 12. ' To as many as received him, to them gave he power to become the sons of God, even to as many as believe in his name.'

6. A sixth benefit is, Forgiveness of, and redemption from sin; as saith the Scripture, Ephes. i. 7. ' In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: ' so Titus ii. 13, 14. ' Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave him-

self

‘ self for us, that he might redeem us from all
 ‘ iniquity, and purify unto himself a peculiar people,
 ‘ zealous of good works :’ And 1 John iii. 8. 5. it
 is said, ‘ For this purpose the Son of God was mani-
 ‘ fested, that he might destroy the works of the Devil :
 ‘ and ye know that he was manifested to take away
 ‘ our sins.

7. Victory over Satan. ‘ Forasmuch as the children
 ‘ are partakers of the flesh and blood, he also took
 ‘ part of the same, that through death he might
 ‘ destroy him that had the power of death, that is the
 ‘ Devil ;’ see Heb. ii. 14. So that his strength be-
 ing broken, and his power destroyed by the Captain
 of our salvation, if we resist him stedfast in the faith,
 he will flee from us, as it is written, James iv. 7.

8. Another benefit is, Access to God by faith ; as
 saith the Apostle, Ephes. iii. 12. ‘ In whom we have
 ‘ boldness and access with confidence by the faith of
 ‘ him :’ and as we have access to God by him, so like-
 wise we find acceptance with God in and through
 him.

9. Through him we receive a sure hope of eternal
 life ; as it is recorded, Heb. ix. 15. ‘ And for this
 ‘ cause he is the Mediator of the New Testament,
 ‘ that by means of death for the redemption of the
 ‘ transgressions that were under the first testament,
 ‘ they which are called might receive the promise of
 ‘ the eternal inheritance.’

Thus

Thus it is confessed, that in Christ Jesus we are elected, called, reconciled to God, sanctified, justified, adopted ; by him we obtain pardon and redemption from all sin ; through faith in his name we find access to God, and acceptance with him, in him we are made victors over Satan, and heirs of life eternal.

Now, reader, thou mayest see how falsely the Quakers have been accused, in laying to their charge, ‘ They deny that Christ which came in the flesh, with the obedience he therein performed by his sufferings, death, resurrection from the dead, &c. as also the benefits that thereby are obtained ; ’ which things never were by them denied, for they ‘ know that the Son of God is come, and hath given [them] an understanding, that [they] may know him that is true, and [they] are in him that is true, even in his Son Jesus Christ ; this is the true God, and eternal life.’ See 1 John v. 20. But for further satisfaction concerning their faith herein (if any do desire it) they may see a book put forth by George Whitehead, intitled, The Divinity of Christ, and Unity of the Three that bare Record in Heaven, with the blessed End and Effects of Christ’s Appearance in the Flesh, Suffering, and Sacrifice for Sinners, confessed and vindicated.

Now concerning justification by faith in Jesus Christ, and the imputation of his righteousness to believers : Here also it may be seen how grossly this people have been abused, and how greatly their principle hath been misrepresented ; for justification by

faith

faith they own (as hath publickly been confessed by
 them) according to these scriptures, ' By the deeds of
 ' the law shall no flesh be justified in his sight, Rom.
 iii. 20. ' wherefore the law was our schoolmaster to
 ' bring us unto Christ, that we might be justified by
 ' faith,' Gal. iii. 24. ' To declare, I say, at this time
 ' his righteousness, that he might be just, and the
 ' justifier of him which believeth in Jesus,' Rom. iii.
 26. ' For by grace are ye saved through faith, and
 ' that not of yourselves, it is the gift of God ; not of
 ' works, lest any man should boast ; for we are his
 ' workmanship, created in Christ Jesus unto good
 ' works,' Ephes. ii. 8, 9, 10. ' Not by works of
 ' righteousness which we have done, but according to
 ' his mercy he saved us, by the washing of regenera-
 ' tion, and renewing of the Holy Ghost, which he
 ' shed on us abundantly through Jesus Christ our Sa-
 ' viour ; that being justified by his grace we should be
 ' made heirs according to the hope of eternal life,'
 Tit. iii. 5, 6, 7. But then it must be a living
 faith, according to the definition of the apostle James
 in the second chapter of his epistle. And it must be
 such a faith as ' purifies the heart,' Acts xv. 9. and is
 held in a ' pure conscience,' 1 Tim. i. 5. and is ma-
 nifest in the heart by works of love, and gives victory
 over the world. ' For in Christ Jesus neither cir-
 ' cumcision availeth any thing, nor uncircumcision,
 ' but faith which worketh by love,' saith Paul, Gal.
 v. 6. and this is the victory that overcometh
 the

the world, 'even our faith,' saith John, 1 John v. 4. Therefore, say I, without this real faith, it is impossible we should please God, or be justified in his sight. Yet now because these my friends have distinguished between faith and fancy, therefore they have been calumniated, and their principle traduced by many. So likewise as to the imputed righteousness of Jesus Christ, this they own according to the scriptures, even as David described the blessedness of the man whose transgression is forgiven, and whose sin is covered, saying, 'Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxii. 1, 2. And Abraham being justified by faith, it is said, 'He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also,' Rom. iv. 11. Wherefore this people believe acceptance with the Father, is only in Christ, and by his righteousness made ours, or imputed unto us by the inward work and applicatory act of God's gift of grace, whereby he is made unto the soul wisdom, righteousness, sanctification, and redemption: But because they deny the righteousness of Christ to be imputed, where it is not imparted, and distinguish between imagination and imputation; between reckoning or imputing that is real, and reckoning or imputation that is not real, but a fancy, and dare not own the point in the latitude

tude of that sin-pleasing principle, to which it is stretched, as if men might be imputatively holy, though not inwardly holy; and imputatively righteous, though not really righteous; therefore they are clamoured upon, as if they denied the imputation of Christ's righteousness, when it is only to those who are not made righteous by it, to walk as he walked: For the scripture doth not say, that he that saith he is righteous by the imputation of Christ's righteousness, but 'He that doth righteousness is righteous, even as he is righteous,' 1 John iii. 7. 'What then, shall we sin?' (and yet think to be saved by the imputed righteousness of Christ) 'because we are not under the law, but under grace?' 'God forbid' that we should sin (in this state of grace) saith the apostle, Rom. vii. 15. Indeed the whole chapter speaks the same sense, viz. That it is not our imputation or reckoning of Christ's righteousness to ourselves will justify us, but the imparting and imputing it to us: And this shall suffice in answer to the second general charge against this people, in every particular of which may be seen, what gross abuses have been cast upon them, whereby the envious and ill-affected have sought to cover their principles with their own perversions, and so to make truth itself become rejected. But I shall in the next place speak to those I take to be more moderate, and such whom I have sometimes found myself much swayed by: But since I find it was more by education and tradition, than any certain evidence I could have of the truth

of

of that religion, I find myself obliged to detect those errors in publick, which I have heard, divers of them, cast upon the people called Quakers in private, charitably judging they speak not so much against them out of ill-will, as ignorance of, and unacquaintance with, their blameless principle; though this is bad enough for people to speak evil of things they know not, and for such as are divided amongst themselves, to join together against others (as some have confessed to me, that though they differ in many particulars yet they all agree in this, to set their seal against the Quakers) but who they were, I have and shall at present conceal, desiring not to expose them, but to inform them, that so setting before them their errors and mistakes, some of them at least, may see and repent them, wherein they have spoken and done amiss.

C H A P. III.

*Touching the Resurrection of the Body of CHRIST,
and of the Saints.*

AS concerning the resurrection of the body of our blessed Lord Jesus, and also the bodies of believers; this I have been borne down in, that the Quakers do not own.

In answer to which, though I had something to reply in their behalf at that season, yet I must confess, the respect I had to my friend who affirmed the same,
made

made me a little incline to that persuasion of them ; but now being better acquainted with their principle, I must needs add, that this report is an utter falsehood ; for they do believe as it is recorded in the scriptures, that Christ Jesus, who descended into the lower parts of the earth, the same ascended up far above all heavens, that he might fill all things, Eph. iv. 9, 10. and sits now at ‘ the right hand of God,’ 1 Pet. iii. 22. in his glorious body, and therefore shall the low estates and humbled body of believers be made ‘ like unto his glorious body, through ‘ the working’ of his mighty power, ‘ whereby he is ‘ able to subdue all things unto himself,’ Phil. iii. 21. and then shall ‘ this corruptible put on incorruption, ‘ and this mortal put on immortality,’ and death itself shall be swallowed up of victory, 1 Cor. xv. 53, 54. So here likewise it may be noted, how their adversaries have been disappointed ; for first, it was the design of some to have made Sadducees of them, by giving out, That they deny the resurrection, as it was said of them, Acts xxiii. 8. ‘ For the Sadducees say, ‘ There is no resurrection, neither angels nor spirit.’ Thus some have sought to render these, as if at death they believed soul and body were both to be annihilated ; but when this would not take, then they reported, ‘ That the body only was that which the ‘ Quakers held should never rise again.’

Here, reader, thou mayest see how they have been slandered both ways ; for they do believe the ‘ resur-
 rection

rection of the just and of the unjust,' the one to salvation, and the other to condemnation, according to the judgment of the great day, 'and then shall every seed have its own body,' as saith the scriptures, Acts xxiv. 15. John v. 29. 1 Cor. xv. 38. But because they dare not be so foolishly inquisitive as to ask, nor so arrogant in their minds as to determine with what bodies they shall rise; therefore do some say, 'They deny the resurrection of the body of Christ, and of all that are or shall be dead.' But this is most falsely charged upon them; for they do believe the resurrection of the dead; 'for if the dead rise not, they are of all men most miserable.' What can be a balance of an equal poize with the trials, exercises, afflictions, and persecutions that are their lot and portion in this life, short of an eternal inheritance, and a crown of glory that fadeth not away? Therefore they also believe, that 'every man' shall be raised 'in his own order, Christ the first-fruits, afterward they that are Christ's at his coming:' Yea, they do believe, that 'the dead shall be raised incorruptible, and that God giveth a body as it pleaseth him, and to every seed his own body;' there is a natural body and a spiritual; 'there are bodies celestial, and bodies terrestrial,' wherein they with the testimony of the apostle agree, 1 Cor. xv. 23. 38. 40. 44. 52. which I think is sufficient to give all sober inquirers full satisfaction herein; for, as

to my own particular, I freely do confess, it suffices me that God will give unto my spirit such a body as it pleases him.

C H A P. IV.

Concerning Original Sin.

AS to original sin, in which the Quakers are judged to be of so dangerous an opinion, without shewing to me what that opinion was, I answer, Though the word 'original' be not found in scripture, yet if any mean hereby the 'inward corruption and seed of sin,' which Satan hath sown in us, and wherewith we are defiled in our first and fallen nature, I am sure this will not be denied by any true Quaker, for they know and believe, that in the first Adam all are finners, but in the second Adam, which is the Lord from heaven, we are made righteous; for 'as in Adam all die, even so in Christ shall all be made alive,' as it is written, 1 Cor. xv. 22. But though it be granted, that 'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come,' Rom. v. 12.

14. yet this doth not prove the Lord to be so partial in his love towards his creatures, as to chuse some, but leave the greatest part of mankind in the fallen state, without affording them any benefit by Christ, or a measure of his grace and spirit; for want of which, and being so passed by of God (as some have asserted) they become under a necessity of sinning, and a necessity of dying: Oh, harsh doctrine! and so I must confess I often thought it, whilst I was industriously striving to work myself into a belief of it: But now, from a certain experimental knowledge, and in full assurance of faith, can I testify for God, ' he is no respecter of persons, but in every nation he ' that feareth God, and worketh righteousness, is accepted of him: ' For though, ' all have sinned, and ' come short of the glory of God,' wherefore he hath concluded all under sin, it is that he might have mercy upon all, not willing that any should perish in sin, but that all might come to repentance: Moreover than this, the scriptures do abundantly speak forth the extent and benefit of Christ's death for all mankind, upon condition of faith and repentance, joined with new and continued obedience, which are the gospel terms on which he is offered to them: ' For Christ ' Jesus gave himself a ransom for all, he tasted death ' for every man,' so saith the apostle, 1 Tim. ii. 6. Heb. ii. 9. So that it is a certain truth, all that are, or shall be saved, are elected only in Christ Jesus, ' that whosoever believeth in him should not perish,

' but

but have everlasting life.' There is no pre-exception or absolute fore-appointment, as partially designed in relation to persons, but upon man's disobedience ; wherefore it shall not be said, ' The fathers have eaten four grapes, and the children's teeth are set on edge ;' but he that eateth the four grapes, his teeth shall be set on edge : For ' all souls are [the Lord's] as the soul of the father, so also the soul of the son is [his'] and he hath said, ' the soul that sinneth it shall die,' Ezek. xviii. 2. 4. Yet hath the Lord ' no pleasure in the death of the wicked, but that the wicked turn from his way and live,' Ezek. xxxiii. 11. Wherefore, he hath given the beloved of his soul out of his bosom, to come into the world to save men from their sins, that they might be made accepted in him : ' Therefore, as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life,' read Rom. v. 18. which makes it clear to me, the Lord will not condemn any for Adam's sin, who have not demerited his wrath by actual transgression.

C H A P. V.

Concerning the Sacraments.

AS touching the institution of the sacraments (so called) by which is meant water-baptism, and the outward supper ; here also is another great charge brought in against the Quakers, unto which I cannot but be very tender in the answer, for I must confess myself did once think them very chargeable in this matter. Now that baptism, even the outward and typical baptism, was an ordinance, (that is to say, a thing ordained by one that hath power to ordain as John Baptist had command from God to baptize ; this I do believe and own : But then the Lord himself hath ordained a higher baptism whereby he saveth which surely is not the outward ; no, that it is not of efficacy to obtain or effect such an end, which is salvation, as that I think, our enemies themselves will grant ; and then why are they so angry with us, that we do not own it in their outward form ? But the one baptism necessary to salvation, I do believe is inward and spiritual, being that of the Holy Ghost foretold by John the Baptist, Mat. iii. 11. ‘ I indeed baptize you with water unto repentance,’ saith

he, 'but he that cometh after me is mightier than I,
 'whose shoes I am not worthy to bear, he shall bap-
 'tize you with the Holy Ghost and with fire.' This
 is the baptism which Christ commanded his disciples
 that they should wait for, and therefore I call it an
 ordinance, because ordained by Christ, as you may
 read Acts i. 4, 5. 'And being assembled together with
 them, he commanded them, that they should not
 depart from Jerusalem, but wait for the promise of
 the Father, which, saith he, ye have heard of me ;
 for John truly baptized with water, but ye shall be
 baptized with the Holy Ghost not many days-hence.'
 The same did Peter witness, Acts xi. 15, 16. 'And
 as I began to speak,' saith he, 'the Holy Ghost fell
 on them as on us in the beginning, then remembered
 I the words of the Lord, how he said, John indeed
 baptized with water, but ye shall be baptized with
 the Holy Ghost.' Now if any shall oppose these
 scriptures, to prove outward and water-baptism now
 in force, Matt. xxviii. 19. 'Go teach all nations,
 baptizing them in the name of the Father,' &c.
 John iii. 5. 'Except a man be born of water, and of
 the spirit, he cannot enter into the kingdom of
 God.' 1 Pet. iii. 21. 'The like figure, where-
 unto even baptism doth now save us, (not the put-
 ting away of the filth of the flesh, but the answer of a
 good conscience towards God,) by the resurrec-
 tion of Jesus Christ from the dead ;' something

I shall write by way of answer to them, these being the chief texts that I ever heard brought to prove the same.

As to the first, I say, That must needs mean the baptism of which I am now speaking, viz. Spiritual Baptism, for Christ bidding of them 'Go,' denotes their being empowered from him, to baptize in, or rather (into) his own and his Father's name; which is the true spiritual baptism: Besides here is no water made mention of, whence we may infer, the apostles ministry was to be the laver in which they were to baptize: See here their mission, Christ bids them 'Go teach, baptizing;' baptizing is in the present tense, whilst they were teaching; and as it was then, so it is now the spiritual and inward baptism goes along with the preaching of the word of life. To the second scripture I answer. If our opponents will have that mean material water may not we then as well conclude, that John Baptist meant, Christ would baptize them with material fire. But if we understand the power of the Holy Ghost to burn up the stubble (that naturally grows in us) by the latter, then must we also understand the same power to cleanse us from our natural filth by the former: But I know it will be expected I should prove this by scripture, for which see Tit. iii. 5. 'Not by works of righteousness which we have done,' saith the apostle, 'but according to his mercy he saved us by the washing of regeneration, and renewing of'

' the Holy Ghost.' Here is the washing of regeneration parallel to being born again of water; and the renewing of the Holy Ghost, to answer being born again of the Spirit; for the washing of regeneration or renewing of the Holy Ghost, and being born again of water, or being born again of the spirit, are terms synonymous, or expressions to the same purpose, all pointing out that ' one baptism of the spirit,' so faithfully believed, and experimentally witnessed by the Quakers, who are said to deny baptism to be an ordinance: But how is it they deny it? Let their cause be examined, or there can no true judgment be given, whether they ought to be acquitted or condemned. Infant-baptism, or sprinkling infants, this they utterly deny, as a thing by men imposed, and never by God or Christ instituted, neither is there any scripture precept or precedent for it: Indeed how should there, since it was not taken up, nor innovated for above two hundred years after Christ died; and then it was first brought in by one Fidus a Roman priest,* in the year 248, which was assented to by Cyprian, bishop of Carthage, and first preached up by Augustine; then decreed by the Milivitan council, last of all ratified and confirmed by Pope Innocent the third, which was not done till the year 402. Yet we grant the baptism of those that were adult, or come to age, and had faith to entitle them unto it;

* Read Thomas Lawson's Treatise concerning Baptism, page 53. 55.

this was the baptism of John, who was a fore-runner of Jesus Christ ; but this was not permanent and continuing, but to pass away, that Christ's might take ' place, for he must increase, but I must decrease,' saith John himself, John iii. 30. For John's baptism was but a figure of Christ's baptism, ' but that he should ' be made manifest to Israel, therefore am I come ' baptizing with water,' saith John, chap. i. ver. 31. However, where any now have believed it simply their duty to be baptized, as thinking it, either for the furtherance of the gospel, or trial of their faith, the Quakers are tender of judging them in that case ; but if they stick in the shadow, and reject the higher ministration, then they are more reproveable. But there is a third scripture I am yet to speak to, and that has reference to Noah's ark, which was a figure (I have heard some of yourselves say) of our ark Christ : ' The like figure whereunto' (saith the text) ' even baptism doth now save us : ' It must be a baptizing into Christ then, for the apostle saith, ' It is ' not the putting away the filth of the flesh ; ' so then it is not water-baptism, for that can but purify the outward man ; that that is external, cannot cleanse the spirit that is internal, and give the answer of a good conscience towards God, as it followeth in the next words ; wherefore saith Beza, a man whose memory ye pretend to honour, ' The baptism which answereth to Noah's ark, was not material water, but ' the power of Christ within, which preserves us ' cleansed

‘cleansed, and enables us to call on God with a good conscience :’ But then the last clause of the verse ought to be considered, which having coherence with the foregoing words, saith, ‘by the resurrection of Jesus Christ.’ Lo here is the true baptism indeed, the which I am now pleading for ; and of which the apostle speaks, Col. ii. 12. ‘Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.’ And now, reader, since there is but ‘one Lord, one faith, one baptism,’ as saith the apostle, Ephes. iv. 5. whether this baptism be the sprinkling of infants, or outward washing of grown persons, or the inward cleansing by the Holy Ghost, I will leave the witness of God in thy own conscience to judge, and then to determine, whether the Quakers are not greatly wronged, in being charged with denying baptism.

Now I come to speak concerning the sacrament (so called) of the Lord’s supper : In answer to which, in the first place, I must needs say, I find not the word sacrament in all the scripture ; but if by sacrament, ye mean a sign, then can it not be of necessity to continue longer than till the thing signified is come, and clearly discovered : So that granting it to be a practice enjoined, it was to last but its day and time, that was till Christ, who is the bread of God that cometh down from heaven (which bread is his flesh ; that he gave for the life of the world) should come according

to his own intimation ; see John vi. 33. 35. Indeed the whole chapter speaks of Christ's being the true bread wherewith the saints are nourished ; and that he would come again after his departure ; see his promise to his disciples, John xiv. 18. ' I will not leave you comfortless, I will come to you ; ' and that he meant an inward coming, see verse 20, of the same chapter : ' At that day ye shall know that I am in my Father, and ye in me, and I in you, ' saith Christ. And therefore saith the apostle, ' I speak as to wise men, judge ye what I say ; the cup of blessing which we bless, is it not the communion of the body of Christ ? ' &c. ' for we being many, are one bread, and one body, for we all are partakers of that one bread, ' 1 Cor. x. 15, 16, 17. And indeed I do believe, that herein is the communion of saints, namely, in eating of the flesh and drinking of the blood of Jesus Christ ; not carnally, as the Jews thought when they murmured at him, saying, ' How can this man give us his flesh to eat ? ' John vi. 52. but spiritually, wherein consists the true brotherhood and fellowship of that church which is in God, as with one another, so with the Father and the Son, by the Holy Spirit, at the spiritual table of the Lord.

Now if any, in proof of the outward supper, shall produce that saying in Mat. xxvi. 26, 27, 28. ' And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, ' Take, eat : this is my body. And he took the cup,

' and

‘ and gave thanks, and gave it to them, and said,
 ‘ Drink ye all of it: for this is my blood of the New
 ‘ Testament which is shed for many, for the remission
 ‘ of sins.’

I answer, That this figuratively pointed to the true bread, I think very clear; so likewise, that the wine figured out that spiritual wine which was to come from him, will not be hard to make appear, for in the very next verse, saith Christ, ‘ I will not drink
 ‘ of this fruit of the vine, until that day when I drink
 ‘ it new with you in my Father’s kingdom.’ And that he did not mean they should stay for this wine till they came to heaven, (as some understand by the word kingdom) see what himself saith in Mat. xvi. 28. Luke xvii. 20, 21. ‘ Verily I say unto you, There
 ‘ be some standing here that shall not taste of death
 ‘ till they see the Son of man coming in his kingdom.
 ‘ And when he was demanded of the Pharisees when
 ‘ the kingdom of God should come, he answered them
 ‘ and said, The kingdom of God cometh not with
 ‘ observation, neither shall they say, Lo here, or Lo
 ‘ there, for behold the kingdom of God is within you.’

And that this wine was drunk by the disciples, see Acts ii. from the 1st verse to the 18th. When the Holy Ghost fell upon the Apostles, how full of the new wine of the kingdom they were, to the astonishment of the beholders! and certainly this wine of the Spirit, or wine of the kingdom (which is all one, for Christ’s kingdom is a spiritual kingdom) must come

from him ; for he is the true vine, as he calls himself, John xv. 1. So that the text alledged, doth not at all prove outward and elementary bread and wine to be of use after Christ's second and spiritual coming, for this he fulfilled before his death, and the Holy Ghost was not given till after he was glorified, as you may read, John vii. 39.

But possibly some may object, it was practised by the church at Corinth after the Holy Ghost was given them, as may be argued from 1 Cor. xi. 24, 25, where the Apostle repeating Christ's words in Matthew, adds, ' This do ye as oft as ye drink it in remembrance of me.'

To whom I answer, on the behalf of the people whom I have undertaken to speak for ; If any break outward bread, and drink outward wine with a sincere intention, as believing it their duty, that they may the more be put in remembrance of the body and blood of Christ, by the remembrancer, the spirit of truth, which is appointed by the Father to lead the saints into all truth, they judge them not, but rather hope that such will come further, out of the shadow to the substance : but to do it merely by imitation or tradition, as most do, is not to offer a sacrifice to God in righteousness ; however, the outward supper cannot be the communion of the body and blood of Christ, which the Apostle speaks of in 1 Cor. x. 15. and so on. This can be but a sign, to put us in remembrance thereof ; and therefore, though it was commanded to,

and

and practised by the church of Corinth, yet that doth not perpetuate its continuance : for so was ‘ washing ‘ one another’s feet,’ John xiii. 14. ‘ abstaining from ‘ things strangled and blood,’ Acts xv. 28, 29. ‘ anointing the sick with oil,’ James v. 14. laid upon the saints of old, which ye yourselves judge not needful to be practised now. But if any shall say, The Apostle relaxed some of these, by saying in 1 Cor. x. 25. ‘ Whatsoever is sold in the shambles, that eat, ‘ asking no questions for conscience sake.’ Then it must be granted, that there is no necessity for the continuance of the other, for the same Apostle saith, ‘ The kingdom of God is not meat and drink, but ‘ righteousness and peace, and joy in the Holy Ghost,’ Rom. xiv. 17. ‘ Let no man therefore judge you in ‘ meat or in drink, or in respect of a holy day, or of ‘ the new moon, or of the Sabbath day, saith he : ‘ Wherefore if ye be dead with Christ, &c. why, as ‘ though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which ‘ all are to perish with the using) after the commandments and doctrines of men,’ Col. ii. 16, 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former ; therefore those that can dispense with the one, have small reason to plead for the other. And yet I testify, the communion of the body and blood of Christ the Quakers do own, as that which every one must come to know and witness, or they have no life in them.

Now

Now I appeal to the reader, how can it be said, that they deny the true institution of the Lord's Supper? Yet I am loth to leave the thing here, being willing to hope I write to some, who are conscientiously scrupulous in this matter, who, it is like, are ready to say, as I myself, in heart, have often said, viz. To lay aside this administration were at once to cast off and count useless what so many martyrs in the days of Mary so zealously contended for, yea, resisted unto blood, in striving to maintain: and having this opinion, I confess, I was much swayed thereby, as thinking it had been merely for the outward administration that they suffered martyrdom; but having since more seriously considered the matter, I can truly say, I have received this from the Lord for answer, viz. It was not to maintain those outward signs of bread and wine, but to bear testimony against the falsehood and foppery of transubstantiation, that the worthies of those days stood so stoutly against it, that they counted not their lives dear unto themselves, that they might finish the testimony they had received from the Divine Spirit; which indeed history is clear in, to them that read with understanding, for the question put to them was not, Why do you break bread and drink wine in your sacrament, without consecration? But, what say you to the sacrament of the altar, after the bread and wine is consecrated? Is the real presence of Christ there, Yes or No? This was the interrogatory they were to answer, and bravely indeed did

Tindal

Tindal, Philpot, and others, maintain their negation to their question; which those that are acquainted with martyrology, cannot but have a knowledge of: therefore the laying aside the outward signs, to be used by way of remembrance, when the spirit itself is their remembrancer, this is not to put a slight upon the sufferings of those martyrs, who then were breaking through a cloud of apostasy and errors, but the light (blessed be our God!) hath since more fully appeared.

To conclude this point. If any shall be offended with what I have written to vindicate the laying aside of this outward sign, where the thing signified is inwardly come, if they will dwell upon the figure of the death of Christ without, and care not to come to know and witness his resurrection and life in themselves, I will leave them where they are, giving them to understand, I have not attempted a formal confutation of error, but a vindication of the truth.

C H A P. VI.

Touching Free Will.

ALTHOUGH I have heard say, That the Quakers are Free-Willers; yet this doth not prove them to be so, no more than people saying so, is proof that they deny

deny the Scriptures : but since some are so willing to receive reports against them, something I shall say as to this particular, in behalf of them, and that is this ; they are not of those that slightly say, Man may be saved if he will ; for they know right well, it is not of him that willeth, nor of him that runneth ; but in God that sheweth mercy ; for we are not able of ourselves, so much as to think a good thought, but all our sufficiency is of God, who worketh in us both to will and to do of his own good pleasure : and therefore say we with the apostle, ‘ Of his own will begat he us ‘ with the word of truth, that we should be a kind of ‘ first-fruits of his creatures,’ James i. 18. But since there is a willing faculty placed in man, and this will being corrupted, is naturally froward and averse to any thing spiritually good ; whereby man chuseth that wherein the Lord delighteth not, and will not hearken to his counsell, nor return at the reproofs of instruction, which are the way of life, Prov. vi. 23 ; but obstinately pursues the sinful desires and lusts of the flesh, to his soul’s ruin ; and so his destruction is of himself, and God clear of his blood, by the free tenders of his grace, and strivings of his spirit within him. If this be granted, then it will follow, if ever man be saved, this stubborn will must be bowed and subjected, and brought into obedience to the Lord Jesus ; for it is the willing and obedient to whom the promise is made, Isai. i. 19. So that man must come to be freely willing to serve the Lord, and to take up
the

the cross, and bear the yoke of his Son Christ Jesus, not only of necessity, but of a ready mind. And thus now, to have the will sanctified, and brought into the pure obedience of him that sanctifieth it, (which is an effect of the free grace of God) here comes the true freedom of will to be known, even to be made free from sin, being 'delivered from the bondage of corruption,* into the glorious liberty of the children of God,' which agrees to that of the apostle, Rom. viii. 21. And here, as the truth maketh free, man comes to be free indeed, and to receive ability to attend upon the Lord without distraction; and to do his will on earth, as it is done in heaven, according to that prayer which our blessed Saviour taught his disciples, as we read in the sixth chapter of Matthew: 'After this manner pray ye, (saith Christ,) Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in heaven, &c.' And yet how many are there that plead for this platform of prayer, who never expect to receive an answer? For, say they, * the will of God cannot be perfectly done here: I grant, where the kingdom of God is not come, there his will can never perfectly be done; but where the kingdom of God is known and witnessed to be within, that gives

* Can they think that Christ would bid his disciples pray for what he never meant to grant? This were to render him who is truth itself, an impostor, and to tax the blessed Son of God with deceit: O horrible!

power

power and ability, and makes willing to yield obedience unto his requirings of us ; so that here every one, according to their several measures, may perfectly perform the will of their heavenly Father ; yet here is a vast difference between the natural freedom of man's will, which some plead for, and the gracious freedom thereof, maintained by the Quakers, for that is quite another thing to what hath been slanderously reported of them.

C H A P. VII.

Concerning Inherent Righteousness.

AS touching inherent righteousness, (as a righteousness of itself is intended) a thing wherein this people have been falsely as well as foully aspersed, it having been given out concerning them, viz. That hereby they expect to merit heaven. Now seeing the truth struck at with such a soul-murdering weapon as this makes me (like Cræsus's dumb son) to speak : What can their adversaries wrongfully reproach them with nothing less than laying waste the very foundation of the Christian faith ? which stands in submitting to the righteousness of Jesus Christ, and not in establishing any righteousness of our own, as inherent in us, and of ourselves. But be it known to the world, though

it hath been reported that the Quakers hold this dangerous tenet ; yet the report will not hold true, when it comes to be examined : for although I have heard others often charge it upon them, yet I never could find the person that durst say, this was their own confession, viz. That upon the account of inherent, or self-righteousness, they expect salvation ; (but if we will take the confession of those that are so forward to make concessions for others, we may then believe the Quakers are as bad as they are pleased to render them to us : but we must not take things upon trust, but hear both parties, if we will be ingenuous) no, they have no such expectation ; far are such thoughts from them : for though they do reckon a man must be made inwardly righteous by the power of Christ, that is meet for the kingdom of heaven. I think this amounts to no more than what I have heard asserted by a teacher of your own, viz. * That God freely bestows his grace upon men and women, and afterwards rewards his own grace in his own children. Which words plainly imply, the grace of God to be free to all, and to be tendered within, which whoso accepts thereof, to be led by the same, do thereby receive the spirit of adoption, and so come to obtain the reward of children, which is a part in their Father's kingdom, and this indeed is according to the Quaker's principle ; for they know right well,

* Namely, Loaves, an Independent Preacher.

God's grace is universal, a proffer whereof he maketh unto all, by which they might be made a righteous people, and in it come to enjoy salvation: therefore they believe that inward righteousness is wrought by virtue of the grace of God, and is a necessary qualification to fit man for glory, which makes them chuse with the apostle, rather than talk of the righteousness of faith, to shew forth their faith by their works; yet do they not expect to be saved, neither for their faith alone, nor by their works, but by Christ who worketh true faith. For it is not works of righteousness, as done by them, nor only as inherent in them, by which they expect to be accepted of God, and justified before him, but by and through Christ Jesus, the author and worker of those acts in them, and for them, whereby they know that they are in him, and he in them; and they hold him as their head, into whom all things are gathered together in one, even in him. How comes it about then, (it may be asked) that this report has spread so far concerning them? Why truly, reader, if I may give in my answer, it must be this: He who was an enemy to all righteousness, ever since the beginning, seeing the faithful among this people, not only nominally, but really righteous throughout their conversation, he hath been so enraged against them, that he hath not spared any pains to put on his instruments to reproach and vilify them; therefore have they been masked with the most affrighting vizards of self-righteousness, and self-sufficiency to bring about their

their own salvation, that if possible, he might fright people from having any converse amongst them. But notwithstanding the wrath of the adversary, their innocency will appear with its open face; for the time is now a hasting, wherein it will be seen who are but nominally, and who are really, righteous. Bear with me, my friends, to whom I dedicate this little tract; for though I ranked this point amongst the scruples of the moderate, having heard some, whom I esteem such, lay this principle to the Quaker's charge: but now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no less but use some sharpness of speech to refute the falseness of this opinion, that through a mistaken zeal (I am apt to think) some have taken up against them: well may I say mistaken, for were the Quakers rightly understood, people would find that they have as low thoughts of any human righteousness, as those that daily confess their righteousness to be but filthy rags.

C H A P. VIII.

Concerning a Possibility of a total Fall from True Grace.

THIS doctrine being held by the Quakers, it hath been branded with the opprobrious term of Heterodox; which, if so, I know not how the Apostle's doctrines

doctrines can be accounted orthodox, and yet I know the general opinion of many professors is, Once in grace, and ever in grace, (or, Once in Christ, and ever in Christ.) But is it not universality, if they had it, that can give a certainty; if this would have sufficed, our ancestors needed not to have divided from her who stiled herself the Universal Church: therefore as we are not to follow a multitude to do wickedly, so neither are we to receive an opinion of truth, because it is so received by many. Here I shall digress no farther, but proceed to shew the apostle's judgment in this matter: Paul speaking of the Jews (whom he calls the natural branches of the true olive) how that they were broken off, that the Gentiles (whom he compares to branches of a wild olive) might be grafted in, saith the apostle to them, ' Well, because ' of unbelief they were broken off, and thou standest ' by faith; be not high-minded, but fear; for if God ' spared not the natural branches, take heed also, lest ' he spare not thee. Behold, therefore, (saith he) the ' goodness and severity of God: towards them that ' fell, severity; but towards thee, goodness, if thou ' continue in his goodness, otherwise thou also shalt be ' cut off,' Rom. xi. 20, 21, 22. And the author in his epistle to the Hebrews, having spoken of Israel of old, to whom God swore in his wrath, that they should not enter into his rest, he cautions them, saying, ' Take heed, lest there be in any of you an evil ' heart of unbelief, in departing from the living God,'

Heb.

Heb. iii. 12. And in chap. iv. ver. 11. he exhorts both them and himself, saying, 'Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.' And in chap. vi. ver. 4, 5, 6. he shews them the danger of falling; For, (saith he) it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.' And in chap. xii. ver. 5. he wishes them to look diligently, 'lest any fail of (or from) the grace of God, lest any root of bitterness springing up should trouble [them,] and thereby many be defiled.' Nor was this his suspicion concerning others only, but his supposition of himself; 'But I keep under my body, and bring it into subjection, (saith he) lest that by any means, when I have preached to others, I myself should become a cast-away,' 1 Cor. ix. 27. And in his epistle to Timothy, he speaks positively, 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables,' 2 Tim. iv. 3. It is likewise said of Hymeneus and Philetus, that 'concerning the truth
' they

‘ they have erred,’ 2 Tim. ii. 17. 18. And this I have heard publickly asserted, by one eniment in your own * esteem, viz. That there could be no hereticks if some did not apostatize from the true faith ; which he inferred from Paul’s advice to Titus, chap. iii. ver. 10, 11. where he bids, ‘ A man that is an heretick ‘ after the first and second admonition, reject ; knowing that he that is such, is subverted and sinneth, ‘ being condemned of himself.’ And this was the exposition which he gave upon the text, viz. A heretick is one that maintains an error, contrary to the light of his own conscience, pertinaciously persisting in it, notwithstanding reproof. And without doubt the text was truly exposted, may we understand him to intend the light of Christ Jesus in the conscience ; (for it is Christ the true light who lighteth every man’s conscience, and that is the light of conscience) which if we may believe, he had regard unto ; then it will follow from the foregoing words, *first*, that it is possible for people to turn from the true grace of God, by sinning against the light which he hath placed in their consciences : *secondly*, that those are nick-named, or miscalled, who are called hereticks, for acting according to the dictates of their enlightened consciences ; or, which is more clear, to say, for being guided by the light of Christ in their consciences : *thirdly*, it follows, that it is utterly impossible to prove a man a heretick, unless he be guilty of heresy,

• Dr. Annesly.

and

and condemned in himself by the light of Christ placed in his own conscience, to shew him what is error, and what is truth. Thus much the words import; but it may be, some will refuse to confess to the import of them, for fear of being counted Quakers herein: howbeit, 'the Spirit speaketh expressly, that in the latter days some shall depart from the faith,' &c. 1 Tim. iv. 1. And such who have so done, we know that inward condemnation doth attend them, according as the Apostle Peter and Jude spake of some in their day, 'who [had] forsaken the right way, and [were] gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness: these, saith Peter, are wells without water: clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever; for when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error: for if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, the dog is turned to his vomit again, and

' the sow that was washed, to her wallowing in the
 ' mire,' 2 Pet. ii. 15, 17, 18, 20, 21, 22. And
 hence in chap. iii. ver. 17. of his epistle, the Apostle
 gives caution to whom he wrote, saying, ' Ye there-
 ' fore, beloved, seeing ye know these things, beware
 ' lest ye also being led away with the error of the
 ' wicked, fall from your own steadfastness.' For it is
 threatened by the Lord, that ' When a righteous
 ' man turneth away from his righteousness, and com-
 ' mits iniquity, and dieth in them, [mark, here is
 ' included a total fall] for his iniquity that he hath
 ' done, shall he die,' Ezek. xviii. 26, and xxxiii. 13.
 Wherefore we are exhorted to continue in the grace
 of God, and to keep ourselves in the love of God,
 because of the danger that there is of falling from this
 grace; ' but he that shall endure to the end, the same
 ' shall be saved;' these are Christ's own words in
 Matt. xxiv. 13. Mark xiii. 13. It is those that
 are faithful unto death, to whom is promised a
 crown of life. Rev. ii. 10. Such as are implanted
 into Christ, and abide in him, they shall inherit the
 kingdom. For ' if a man abide not in me, (faith-
 ' Christ) he is cast forth as a branch, and is withered,
 John xv. 6. and in ver. 10, he tells them, ' If ye
 ' keep my commandments, ye shall abide in my love
 ' even as I have kept my Father's commandments
 ' and abide in his love:' thereby signifying, that
 we keep not his commandments, neither shall we
 abide in his love; so then if we abide not in the
 which

which keeps us in the love of God, we cannot abide in God, for ' God is love,' 1 John iv. 16.

See reader, here is a whole cloud of witnesses, bearing testimony, that it is possible, if there be not a diligent watching, for people to fail of (or rather fall from) that measure of true grace of God, which was once given to them. Therefore, what the Quakers hold in this point is no new doctrine: for if this could not possibly be, how could any do despite unto the spirit of grace, or resist the Holy Ghost? Yet do this people believe, a Christian may come to such a growth and standing in the grace that is in Christ Jesus, from which he cannot fall away, according to that promise in Rev. iii. 12. ' Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven, from my God, and I will write upon him my new name.' And they also believe, that such a one may come to be assured, that he is in such a state, even as the Apostle was who said, ' For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 38, 39.

C H A P. IX.

Concerning Perfection :

WHICH doctrine, though it be firmly founded in scripture, yet it is rejected and set at nought, because it is believed by the Quakers ; notwithstanding which, they freely confess, that a perfect principle they plead for, and press the necessity and benefit of man's believing and conformity to it : Therefore I ask their adversaries, Is it any crime to be perfect ? To which if they shall answer (as in effect they have said) ' This is to be accounted vile.' To such my reply is, I hope that the Lord will enable his people to become and be contented to be counted more vile : For to this Abraham was commanded by God under the Old Testament, as it is written, Gen. xvii. 1. ' The Lord appeared unto Abraham, saying, I am the Almighty God, ' walk before me, and be thou perfect.' And to this we are commanded by Christ under the New Testament, whose words are thus recorded, Matt. v. 48. ' Be ye therefore perfect, even as your Father which is in Heaven is perfect.' Nor is it only commanded, but also promised, see Rom. vi. 14. ' For sin shall not have dominion over you.' And in ver.

22, 23, there we find it experienced; for the Apostle speaks of such as were 'made free from sin, and become servants to God, and had [their] fruit unto holiness, and the end everlasting life: For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.' And in Rom. viii. 2. there Paul speaks his own experience: 'For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death,' saith he; and therefore he exhorts the Corinthians, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God; 2 Cor. vii. 1. And in 1 Cor. ii. 6. it is said, the Apostle spake 'Wisdom among them that were perfect.' And in 2 Cor. xiii. 9. the Apostle wishes their perfection; and thus he concludes his Epistle to them in the 11th verse of the same chapter, 'Finally brethren, farewell, be perfect,' &c. And this was it the Apostle James desired, viz. that those to whom he wrote, might 'be perfect and entire, wanting nothing,' James i. 4. For it was the end of the Apostles ministry, that they might 'present every man perfect in Christ Jesus,' Col. i. 28. labouring fervently in prayer for them, that they might stand perfect and complete in all the will of God. And in behalf of the Thessalonians, Paul prayeth, That the very God of peace would sanctify them wholly; that their whole spirit, soul and body, might be preserved blameless unto the

coming of our Lord Jesus Christ, * 1 Theff. v. 23. And we find the Apostle Peter making the same supplication, even, That the God of all grace would make them perfect, 1 Peter v. 10. This being the very end for which God appointed teachers in his church, as it is written, Ephes. iv. 11, 12, 13. ‘ He
 ‘ gave some, apostles ; and some, prophets ; and some,
 ‘ evangelists ; and some, pastors and teachers : for the
 ‘ perfecting of the saints, for the work of the mini-
 ‘ stry, for the edifying of the body of Christ, till we
 ‘ all come into the unity of the faith, and of the
 ‘ knowledge of the Son of God, unto a perfect man,
 ‘ unto the measure of the stature of the fulness of
 ‘ Christ.’ Yea, this seems to be the end of Christ’s
 giving himself for his church, ‘ That he might sanc-
 ‘ tify and cleanse it, that he might present it to him-
 ‘ self a glorious church, not having spot or wrinkle,
 ‘ or any such thing, but that it should be holy and
 ‘ without blame,’ see Ephes. v. 26, 27. Therefore
 those that deny perfection to be attained by the Lord’s
 people, do in effect deny Christ the one offering.
 ‘ For by one offering he hath perfected for ever them

* Upon which text I heard a preacher of your own paraphrase.
 ‘ The words, saith he, ‘ signify completeness in the subject, that
 ‘ nothing be wanting ; for to be negatively blameless, is to be
 ‘ without crime, to be without offence, to be without fault ; but
 ‘ to be positively blameless, is to be in some measure innocent, it
 ‘ is to be like Adam in his pure creation ; it is to make Christ
 ‘ our pattern.’ Now whether this be not tantamount to per-
 fection, I will leave the reader to judge.

‘ that

‘ that are sanctified,’ as saith the Apostle, Heb. x. 14. Wherefore, saith John, ‘ Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God,’ 1 John iii. 9. These and many more scriptures which I might have quoted, do abundantly speak forth a man of God, or a truly godly man to be perfect or complete in Christ: Therefore perfection must needs be attainable even in this life; and to shew that it is not altogether unfeasible to be attained, I shall bring in instances of some which have attained it: ‘ Noah was a just man, and perfect in his generation,’ Gen. vi. 9. Job was ‘ a perfect and an upright man, one that feared God, and eschewed evil,’ Job. i. 8. Nathaniel was ‘ an Israelite indeed, in whom [was] no guile,’ John i. 47. Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,’ Luke i. 6. Indeed, this is the one thing needful; for ‘ circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God,’ 1 Cor. vii. 19. This is that that hath the blessing, and gives right to partake thereof; for it is written, ‘ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,’ Rev. xxii. 14. And this is the perfection the Quakers plead for, viz. That people may conform unto, and come to be guided by that per-

fect principle of God, placed not only in their consciences, but in the consciences of all men; which as they yield obedience to, they will be enabled to keep the commandments of the Lord, and so come to witness in themselves the fulfilling of his determination, which is 'to finish transgression, and to make an end of sin, and to bring in everlasting righteousness,' as was seen in Daniel's vision, chap. ix. ver. 24.

C H A P. X.

Concerning Infallibility.

ONE charge more I have heard brought in against the Quakers, and that is, they own infallibility, and this (say some) there is none own but the Papists and them; therefore we know not how to distinguish them.

I answer, *because the Papists say, their church is infallible (which ye yourselves affirm to be no true church;

* It is not at present laid upon me to discover all the errors of Popery, therefore I shall say no more than what is pertinent to my present matter. But that the Papists are far from infallibility, notwithstanding they pretend highly thereto; their difference in doctrines, to which Bellarmine himself hath confessed; with the disagreement of their Popes, one pulling down what another had set up; and the dissention of their councils, particularly about the Pope's supremacy, their priests marriages, and worshipping of images; wherein

church; so not the spouse of Christ, but the mother of harlots, and all abominations of the earth) and because the Papists say, ' Their councils are infallible,' (whom we know do miserably thwart and contradict one another) and because they say, ' The judgment of the Pope that's infallible' (though he speak never so much beside the matter.) And now, because the Quakers say, ' The spirit of the Lord, that is infallible,' (which teaches to deny all ungodliness and worldly lusts, and is always at unity with its blessed self, and is the Christian's oracle for advice in all concerns) will there admit of no distinction between these? Certainly they want reason as well as faith, who cannot judge how these may be distinguished: They place infallibility in persons, we in the holy spirit and its teachings.

But further, to clear the matter, and wipe off the scandal of the Quakers being counted concealed Papists, I think George Whitehead and William Penn, their declaration before the parliament, at their sessions, held in the first month, *anno* 1678, together with the test, containing several articles, shewing the doctrinal differences between the Quakers and the Roman Catholicks, which was subscribed to by many hands of such as are well known in this city, and then given in to a committee of parliament, requiring the

wherein one synod hath decreed what another hath disannulled, their own writings witness against them; which those that have read any thing of Papal story, cannot but have a knowledge of.

same; and the case was afterward moved in the house: So that as I said before, I think, sure the knowledge of this publick discrimination, may very well serve any that are but willing to be undeceived, both to rectify the mistakes concerning the people called Quakers, and to give them satisfaction; for I must confess, it went far with me, in my own serious thoughts about them, although then I was far from them; yet I could not but conclude, there was a hand of providence had wrought wonderfully for them, in giving them an opportunity of clearing both themselves and their principle, of that unjust censure which had so long lain upon them.

But to conclude this point: Though I have heard it said, the Quakers hold themselves infallible; I see now it is not so: They hold not themselves infallible as they are men, but only as they are guided by the infallible spirit, namely, the spirit of the Lord; a measure of which he hath placed in all men: And this never failed any, who were led by the same. Yet whatever can be said to evince the truth of the Quakers principle, whereby the innocent may be vindicated; it is no wonder to have their sayings wrong reported, and their sense quite perverted.

And now, my former acquaintance, to whom I present this small treatise, will you not yield yourselves mistaken in the reports you have received? I freely acknowledge to you, for my part, I am willing so do, and that with shame taken to myself herein, my lot
having

having been cast so near this land of Goshen, that it may well be wondered at, why I did not discern my mistakes long e'er this time: Now though it cannot be said of you, that the light has shone so clear about you, yet know this every one of you, the light hath shined in you, and that, I am sure, as it is heeded, will make manifest to you, how falsely the people called Quakers have been accused: They have been looked upon, like the Apostles in days past, as setters forth of strange gods; they have been counted as unknown, and yet well known; they have been reckoned as deceivers, and yet true: For truth do not use to suffer under its own name; but when men can fasten the name of heresy upon its principle, then they think they have pretence enough to punish its proselytes: And so it is with these as it was with the Christians of old; their adversaries put bears skins upon them, and then set dogs to bait them. There were such, it is known, that were counted the filth of the world, and as the offscouring of all things, who wandered about in sheeps skins and goats skins, being destitute, afflicted, tormented, of whom the world was not worthy: And what if I shall say, such they are now? Yet are they slighted, contemned, derided, reproached, reviled, defamed, slandered, traduced, malign'd, vilified, and set at nought, as if the worst term that could be given them, were even good enough: One while they are branded for illiterate novices; another while counted so profoundly learned, that they must needs be Jesuits; though that order can

boast of antiquity, whilst these are looked upon as a novelty; yet are they found in the same antient faith with righteous Abel in the beginning: But it is no new thing for truth to be called an upstart, and then prosecuted under the name of novelism.

Thus, having shewn in several particulars how grossly people have abused the principle of the Quakers, I should next come to speak concerning their practices, to see if they find any more favour; but remembering my promise was, not only to rectify peoples mistakes concerning, but to inform them in the principle of true religion (for the principle of truth is but one) I shall therefore, according to the manifestation of the spirit given unto me, endeavour to signify, what this principle is, from whom it comes, and whereto it leads.

PART

P A R T II.

CONCERNING THE PRINCIPLE OF TRUTH,

What it is, from whence it comes, and whereto it leads.

§ I. **I**T is a principle of divine light and life of Christ Jesus, placed in the conscience, which opens the understanding, enlightens the eyes of the mind, discovers sin to the soul, reproves for it, and makes it appear exceeding sinful; quickens such as accept and believe in it, though they were dead in trespasses and sins, makes them alive to God, and bringeth up into conformity to the image of his Son Christ Jesus, that he may be the first-born among many brethren.

That this description accords with apostolical doctrine, see Ephes. v. 13. ‘ All things that are reprov-
‘ ed, are made manifest by the light, for whatsoever
‘ doth

‘ doth make manifest is light.’ Therefore saith Christ, John iii. 20, 21. ‘ Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov’d : But he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.’ Ephes. ii. 4, 5, 6. ‘ But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ,’ &c. Rom. viii. 29. ‘ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Thus in general have I briefly described the Christian principle ; but that I may make it farther intelligible unto you, I feel it upon me to write more particularly, that so when you shall read it by a familiar denomination, you may the sooner be prevailed upon to yield to its operation.

§ II. In the first place, this principle, of which I am now writing, it is ‘ the grace of God that bringeth salvation,’ and ‘ hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, as saith the Apostle, Tit. ii. 11, 12. Even that word of his grace, which is able to build us up, and to give us an inheritance among all those that are sanctified through faith, which is in Christ Jesus, see Gal. i. 15. Rom. iii. 24. Ephes. ii. 8. Acts xx. 32. By which grace we are called, justified

fied and saved; that is, if we believe in the same, if we receive it, and continue therein grounded and settled, and be not moved away from the hope of our calling, nor from the hope of the gospel, which we have heard, and which was preached to every creature which is under heaven, according as it is written, Col. i. 23. But if we turn from this grace into wantonness, and so receive it in vain, then indeed it will not save us: however, this grace of God, in itself, is able and sufficient to save all to whom it appears, and all that believe in it, and are led by it, are preserved; because it was by this grace of God that his Son Christ Jesus should 'taste death for every man. For there is no 'difference between the Jew and the Greek, but the 'same Lord over all, is rich unto all that call upon 'him; for the Lord is gracious and full of compassion, 'slow to anger, and of great mercy. The Lord is 'good to all, and his tender mercies are over all his 'works,' as you may read in Heb. ii. 9. Rom. x. 12. Psal. cxlv. 8, 9. All which are clear proofs, that the grace of God is both free and universal; which grace of God is elsewhere called the light of Jesus, he being that gift of grace, given by God to enlighten the children of men, as it is written of him, John i. 9. He is that 'true light, which lighteth every man that cometh 'into the world.' And this is he whom the Father promised by the mouth of his prophet, saying, I will 'give thee for a covenant of the people, for a light 'of the Gentiles', Isa. xlii. 6. The same is again
spoken

spoken of, chap. xlix. ver. 6. ' It is a light thing
 ' that thou shouldst be my servant to raise up the tribes
 ' of Jacob, and to restore the preserved of Israel; I
 ' will also give thee for a light to the Gentiles, that
 ' thou mayst be my salvation unto the ends of the
 ' earth.' And the Prophet Isaiah, speaking to the
 church, chap. lx. ver. 20, saith thus: ' The Lord
 ' shall be thine everlasting light.' To which the
 Prophet David brings in his experience, ' The Lord
 ' is my light and my salvation,' saith he, Psal. xxvii. 1.
 This is indeed the mighty Saviour, he upon whom the
 Father hath laid help, and who is able to save unto the
 uttermost of that come unto God by him, whose
 appearance is light, whereby he discovers and reprove
 sin in men; see therefore that none reject him.

For this is he who ' hath the key of David,' Rev. iii.
 7. that openeth the understanding of his people, by which
 they understand the scriptures when they read them.

This is he, who hath discovered himself to be God
 manifest in the flesh; and also doth manifest himself
 in our mortal flesh, in which we dwell.

This is he, who when he was on earth, yielded both
 active and passive obedience to his heavenly Father in
 life, doctrine, and death; which I firmly do believe,
 was a sacrifice acceptable unto God for the sins of
 men, by believing in whom, and yielding obedience to
 him, pardon and remission of sins comes to be known:
 And so the creature finds acceptance with the Father
 through the Son.

This

This is he, who justifies by faith in his own name.

This is he, which imputes his own righteousness to the children of men, without whose applicatory act and gift of grace, in imputing of his own righteousness unto us, all creaturely actings are but vain.

This is he that hath laid down his life for us, and took it up again, for faith he, I have power so to do, John x. 18. And by the same power that raised his own body out of the grave, doth and will he raise up the souls and bodies of believers to glorify his great name.

For this is he, that acquits his people of all sin, old as well as new, taking away and cleansing them from the sins of their first and fallen natures, as well as pardoning, from repentance, those sins which some have at unawares, or through weakness, fallen into, after they have received the knowledge of the truth: For he who is called 'the light of the world,' John viii. 12. Chap. i. 9. the same is called 'the Lamb of God,' which taketh away the sins of the world, ver. 29. And therefore was his name called Jesus, a Saviour, for it was said, he should 'save his people from their sins,' Matt. i. 21.

This is he, who baptizeth his people with the water of life and regeneration, and sealed up his love to their souls, by giving them his flesh to eat, which is the true bread that cometh down from heaven.

This is he, that gives true freedom of will to his people, whereby they can cheerfully serve him, and
keep

keep the word of his patience, though in much affliction; and he hath promised to keep such 'from the 'hour of temptation,' Rev. iii. 10.

This is the Lord our righteousness, and he of whom our righteousness is, as saith the Prophet, Jeremiah xxiii. 6. Isaiah liv. 17. lvi. 1.; which while we abide in him, we have a sure standing: But if any go out from him, who is a God at hand, and whose salvation is near to be revealed in all that wait for him; then it is no wonder if they fail of the riches of that grace which is treasured up in him.

This is he whose works and ways are all perfect, and in him we are made complete; that is, as we are guided by his spirit, which he gives to lead the saints into all truth, according to his promise, John xvi. 13, 14. 'Howbeit, when the spirit of truth is come, he 'will guide you into all truth, for he shall receive of 'mine, and shall shew it unto you,' saith Christ; and this his spirit by which his people are led, is an infallible spirit: 'Now if any man have not the spirit of 'Christ (which is infallible) he is none of his,' saith the Apostle, Rom. viii. 9. And now if any man have, and profess to be led by this spirit of Christ, he is made a scoff even by the very professors of this age.

Thus I have again touched upon the former particulars, wherein I undertook to vindicate truth and its followers; in all which Christ, the 'light and life of man, John i. 4. is all in all unto his people: For Christianity doth not consist in the belief of so many doctrines

articles

articles and principles, as some suppose, but in conformity unto that one eternal principle, *to wit*, the light of Christ manifest in the conscience: and yet leads into an heavenly order, both in doctrine, principle, and conversation, according to the diversity of its gifts, whereby man comes not to be at liberty in his own will, but bound again to God, which is the true signification of the word religion. And this light of the unerring spirit, by which the Lord leads his people in the way everlasting, it shineth within, mark, it 'shineth in the darkness, though the darkness comprehend it not,' as saith the Apostle, John i. 5. It shines in the dark heart of man, though man in his dark state cannot discern what it is, yet it is that 'sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts,' according to that in 2 Pet. i. 19. which is as much as if the Apostle had said, this is commendable, that you give diligent heed to the least measure of this light, or grace of God, which he hath dispensed to you, till he shall see fit to bestow a greater measure upon you. For it is still but one thing that I am describing, although rendered by divers names: inasmuch as the sure word of prophecy, and the day-star here spoken of, differ only in degrees, not in nature and kind; both which expressions denote to us, that one gift of light and grace through Christ Jesus, freely bestowed on all men, and according to the improvement

provement that they make of their measures, so an increase thereof is administered to them : It was by this light that ‘ Job walked through darkness,’ Job. xxix. 3. and it is by this light that we come to see our darkness, but it is not that we should abide in darkness, but walk through it, and come out of it by following the light of Christ, that in his light we may see more light, and so come to receive the light of life, as it is written, John viii. 12. ‘ Then spake Jesus unto them, saying, I am the light of the world : He that followeth me shall not walk in darkness, but shall have the light of life.’ And praised be the Lord, there is a remnant who have experienced it, and can say with the Apostle, this ‘ thing is true in them, viz. the darkness is past, and the true light now shineth,’ 1 John ii. 8. which light is a light of the spirit of the Lord dwelling in his people, and therefore whatever the world may think concerning them, it is no presumption in them to own they are made possessors of the same, for saith the Apostle to the Corinthians, ‘ Know ye not, that ye are the temples of God, and that the spirit of God dwelleth in you ? For ye are the temples of the living God ; as God hath said, I will dwell in them, and walk in them, 1 Cor. iii. 16. 2 Cor. vi. 16. Now since God himself is said in scripture to dwell and walk in his people, why should it be thought arrogant for them to say, Christ in them is the hope of their glory ? According to that of the Apostle, Col. i. 27. ‘ To whom God would make known
 ‘ what

‘ what is the riches of the glory of this mystery among the Gentiles, Christ in you the hope of glory,’ and let me tell you, this was the judgment of Dr. Langley, which I myself have heard from him, in a sermon upon that text, viz. that the great gospel treasure is the Lord Jesus Christ, and the glory of that treasure is Christ in us. This was his observation, and this I think is confession clear enough to the truth of our assertion, viz. That in being guided by the light, which is the spirit of Christ within us, hereby a sure hope of eternal glory is given to us: *However, we do not conclude Christ in ourselves only, but we say, a measure of his light, in order to shew the way of life, every man is, or hath been enlightened with; nor yet do we include him in the fleshly temples of men and women’s hearts, so as to exclude him from being any where else; but as we know his presence fills heaven and earth, so we believe, that notwithstanding his appearance in our hearts, he is continually at the right hand of God, at the right of the Majesty on High, ever living to make intercession for us, and by his spirit we feel the signification thereof within us.

For this grace of God, which is the light of Jesus, it is a measure of the Divine Spirit, and a ‘ manifestation of it is given to every man to profit withal;’

* This instance I bring to shew, how those that speak against the Quakers principle, which is Christ manifest within, are forced many times, by the power of the same principle in themselves, in plain words to confess the same.

see 1 Cor. xii. 7. Yea, this universal principle, which I am describing, it is a measure of the quickening spirit, even of that spirit which raised up Jesus from the dead ; by the indwelling of which in us, we come to be renewed in the spirit of our minds, and to have our mortal bodies quickened, so as to capacitate us to serve the Lord with our spirits, and with our bodies, which are his.

Now if any shall think I have raised this principle too high, let them read Rom. viii. 11. and they will find the Apostle speaking expressly, ‘ If the spirit of him
‘ that raised up Jesus from the dead dwell in you, he
‘ that raised up Christ from the dead, shall also quick-
‘ en your mortal bodies, by his spirit that dwelleth in
‘ you.’ Therefore, as I said before, it is no arrogancy for the people of God to own, that they have the spirit of God dwelling in them ; for it is not the light of nature, nor the dictates of a natural conscience, but a spiritual divine principle, by which men and women are raised from the death of sin, to serve God in newness of life, and obedience of conversation.

Now, reader, let me tell thee, nothing natural will or can reach so far, nature cannot change nature ; it must be a higher power, that can cause to put off concerning the former conversation, the old man, which is corrupt according to deceitful lusts, by renewing the spirit of the mind, so as to cause us to put on the new man, Christ Jesus, which after God is created in righteousness and true holiness, and so old things are made

to pass away; behold all things are become new: lo here is a new creature, as there is a putting off the old man with his deeds: there is a passing away of the first heavens and the first earth, and then behold, new heavens and a new earth, wherein dwelleth righteousness: as there is a coming to this law of the spirit of life in Christ Jesus (which law is inward, written in the heart, and engraven on the inward parts) there is a setting free from the law of sin and death: and so we come to know a blotting out of the law of commandments contained in ordinances, which was against us, and contrary to us, our Lord having taken them and nailed them to his cross, Col. ii. 14. And thus, 'He that believeth' (in the cross of Christ, which is the power of God unto salvation) 'on the ' Son of God hath the witness in himself, the spirit ' itself beareth witness with our spirit that we are ' the children of God,' according to that in 1 John v. 10. Rom. viii. 16. And as they continue in the faith, they come to be sealed with the Holy Spirit of promise, and to set to their seals that God is true: for faithful is he that hath promised, who also will do it; he hath promised to redeem us from all iniquity, wherefore let us hope in his word, 'and not ' grieve his Holy Spirit, whereby we are sealed unto ' the day of' our complete 'redemption,' according to the Apostle's advice, Eph. iv. 30. Oh! let us take heed that we do not vex and quench the spirit of Christ within us, that so we be not of those complained of by Nehemiah, to whom the Lord 'gave his
' good

' good spirit, but they rebelled against it.' And what then? ' So he became their enemy, and fought against them.' These were such of whom Job speaks, chap. xxiv. 13. saying, ' They are of those that rebel against the light:' the light and spirit here spoken of, being one in being, and not divided, but distinguished only in degrees of discoveries; for this spirit is a spirit of wisdom and revelation in the knowledge of Jesus Christ, which openeth and enlighteneth the eye of the understanding, and giveth to know what is the hope of the calling of Christ Jesus, and what is the riches of the glory of his inheritance in the saints; according to the Apostle's prayer to God for the Ephesians, chap. i. 17, 18. And this was it that Christ promised, when he was about to leave his disciples, as to his personal presence amongst them, at which their hearts began to be sorrowful, he therefore tells them, to comfort them, ' He dwelleth with you, and shall be in you,' John xiv. 17. Thereby he meant himself, who then was present with, but passing from them in the flesh, would come again unto them, and abide for ever with them in the spirit: for ' the Lord is that spirit,' saith the apostle, 2 Cor. iii. 17. Wherefore he bids them examine themselves whether they be in the faith; ' prove your own selves' saith he, ' know you not your own selves, how that Jesus Christ is in you, except you be reprobates,' 2 Cor. xiii. 5. And hereby know we that we are not in a reprobate state, because we witness the spirit of Christ dwelling

dwelling in us. For this principle of which I write, it is the unction which we have received from the Holy One, whereby we know all things; that is, this doth instruct us in all things that are necessary to be known by us. For it is that spiritual anointing that the apostle John speaks of, and those who have received it, and in whom it abides, need not that any man teach them, but as the same anointing teacheth them all things, and is truth, and is no lie, even as it hath taught them, they should abide in him, 1 John ii. 27. that is, in Christ Jesus, from whom this anointing doth come: now who so is taught by the anointing, the same is taught by God, as it is written in the prophets, 'And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me,' saith Christ, John vi. 45. For this was the promise of the Father, even the new covenant which he made with the house of Israel; 'After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them.' Jer. xxxi. 33, 34. This being the tenor of the new covenant, That all the children of the Lord shall be taught of the Lord, and in righteousness shall they be established, Isaiah liv. 13, 14. Which implies, that God

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will

will teach them so effectually by his free spirit, that they shall not stand in need of any other prophet. But here I must obviate an objection, before I can proceed.

Possibly some may ask me, Why then do those people that thou art now amongst, keep up their publick meetings to preach, and to teach people the way of salvation? What need is there of their teaching, if every one hath a teacher in them, able to instruct them in the way to the kingdom?

To which I answer, first, Though I did say as much, as that every one hath a divine teacher in them, yet I did not say, that every one knows this teacher in them: for this hath been the misery of many ages of the world, people have gone out after the many lo here's and lo there's, to find Christ without them, in the mean time neglecting his appearance within them, even as was foretold by Christ himself, when he was on earth in the days of his flesh: and then, saith he, ' If any man shall say unto you, Lo here is Christ, or there, believe it not; behold I have told you before, Mat. xxiv. 23, 25. And now, since we upon whom the ends of the world are come, have seen it so come to pass, that people are gone from this gift of God in themselves, to the many outward observations of days times, and superstitious customs, thinking to find Christ in them, whilst they shut their eyes against his light, which shineth in their consciences, to guide them

feet in the path of peace : Is it not high time for his faithful watchmen, who see the danger of such a state, to cry aloud unto the people, that they may take warning before it be too late? and therefore do they lift up their voice like a trumpet, to sound a retreat to the inhabitants of the earth, who are without the spiritual city of refuge, that they may return in time, and lay hold of the horns of the heavenly altar, and get into the habitation or tower of safety, before the enemy of their souls take the strong hold of their hearts, and fortify himself against them, and keep them without the gates, till the avenger of blood (who once would have had mercy on them) pursue and overtake them, and so they be destroyed; therefore, right glad are the hearts of many, that ever they heard this joyful sound, *retire to the inward grace*; thereby signifying to them, where help is to be had, who were seeking salvation from the hills and from the mountains, yet laboured but in vain; but in returning and in rest, they have found themselves saved, according to the word of the Lord by the prophet, Isa. xxx. 15.

Secondly, Although I did say, That all the children of the Lord are taught of the Lord, yet I did not say, that all are his children; for it is they, and they only, who are led by the spirit of God, that are the sons of God, Rom. viii. 14. For though the Lord hath given his Son to be by his spirit a leader and a commander to the people, yet many there are who do not follow his guidance, but say in their hearts, what

the Jews spake with their mouths, ' We will not have this man to reign over us.' Now is there not need that some should seek to convince such of the evil of their ways, and the error of their doings, (who instead of walking in the strait and narrow way of righteousness, which leads to everlasting life, are going on in the broad way of sin and wickedness, which leads down to the chambers of death) that so they may be persuaded to leave off the weapons of their rebellion, wherewith they fight against God, and wound their own souls ; and submit themselves unto his ambassador of peace, the spirit of his Son in their consciences, that true balm of Gilead, with which they may be healed ?

Thirdly, That I may be rightly understood, let me acquaint my reader, I do not assert, that those who are set out as travellers in Sion's road, are at once so perfectly instructed in all the paths thereof, that they need not to inquire which is the way thither of those who are gone before, whose experiences may be to them of use, for escaping the snares which the subtil fowler layeth to catch souls in, both on the right-hand and on the left, that so they may walk right forward with their faces Sion-ward, until they shall come to sit-down in heavenly places in Christ Jesus our Lord.

Lastly, Nor is it altogether useless for those that are established in the truth, to hear the things thereof declared : notwithstanding they knew the same before, yet may it be to the stirring up of their pure minds

by way of remembrance, of the dealings of the Lord with themselves in days that are past, and for the comforting and refreshing of their spirits, to feel how the work of the Lord prospers in others of his people, and for the chearing and making glad their hearts, to hear how truth prevails, and gets ground in the earth. This therefore is the end of all declarations amongst us, viz. That the ignorant may be instructed, that gainfayers may be convinced, that the weak may be confirmed, and that the strong may be consoled; therefore do our ministers labour in the word and doctrine, to convert sinners to Christ Jesus, the gift of God, and to build up saints in their most holy faith, and to edify one another in love.

Thus much in answer to the objection, so I return to the point in hand, which is further to demonstrate, as the Lord shall enable me, what this principle is, that is preached up amongst us.

It is that divine principle of life which brings the glad tidings of salvation near unto all, by which they may be put into a capacity of receiving the grace of God in the gift thereof, which he hath purposed in the appearance of the Son of his love, to bestow upon as many as shall believe: this being the everlasting gospel that Paul gloried in, 'I am not ashamed of the gospel of Christ,' saith he, 'for it is the power of God unto salvation, to every one that believeth,' Rom. i. 16. Yea, it is that word of reconciliation, which God hath committed to such as himself hath called, to make

them ambassadors for his Son Christ Jesus; by the ministry of which, they ‘ turn people from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, through faith that is in [Christ Jesus,]’ see Acts xxvi. 18. Thus these profit their hearers, and so do not only pray for, but also prevail with, sinners to turn unto the Lord, that he may be a father to them, and they his sons and daughters.

And this word that reconcileth, is not afar off: ‘ It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? * Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it; but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it,’ as was testified by Moses, a man of God, Deut. xxx. 12, 13. and also by Paul, an apostle of Jesus Christ, Rom. x. 6, 7, 8. This now is the word of faith, which is again preached by those whom the world in scorn call Quakers: And though such preaching be accounted foolish by the learned Rabbies of our age; yet let them know, it is by the foolishness of preaching that God is

* So then the Indians and Americans shall not perish merely for want of the bible, which we have here in England.

‘ pleased

pleased to save them that believe, as it is written, 1 Cor. i. 21. So notwithstanding these use not enticing words which man's wisdom teacheth, yet do they preach in the evidence and demonstration of the spirit, and in a way of power, whereby they are known to be of God, as were the apostles, see 1 Cor. ii. 1. 4. And the tendency of their ministry is to direct people to the teaching of Christ, the one prophet, promised to Israel, Deut. xviii. 18. which promise the apostle repeateth, Acts iii. 22. saying, 'And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from amongst the people,' vers. 23. Thus do they commend themselves to every man's conscience in the sight of God, by turning them to the light of Jesus, the power of God manifest within; which, as it is yielded to and obeyed, maketh free from sin, and which still is that one thing that I am writing concerning, viz. A principle of divine light and life in Christ Jesus, according to the apostle's record, John i. 4. 'In him was life, and the life was the light of men:' And this light, I say, however it may be called, is the shining of the Sun of righteousness in mens consciences. It is not conscience, which some have described to be a reflex act of the mind, whereby men view their past actions, the which accuses them for what they have done ill, and approveth of what they have done well; though this be more than some will allow in this matter, yet is this too short to express its noble nature.

For this principle doth as well shew men the sin of their future evil purposes and intentions, as set before them the iniquity of their former actions: Therefore I say, it is not conscience, for that is but a created faculty; but that of God placed in the conscience has its being from all eternity, For he that sheweth unto man his thoughts, is the same that formed the mountains, and created the winds, whose name is the Lord of Hosts, as saith the prophet Amos, chap. iv. 13. And this is he who is without 'beginning of days, or end of life,' the 'Alpha' and the Omega, the first and the last,' the beginning of the creation of God, 'the image of the invisible God, the first-born of every creature,' 'the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth.' This is he who is the 'resurrection and the life,' in all that do believe in his light, as it is recorded concerning him, Heb. vii. 3. Rev. i. 11. Col. i. 15. Rev. i. 5. John xi. 25. Therefore 'whilst ye have light, believe in the light,' saith Christ, 'that ye may be children of light,' John xii. 36.

And this light is elsewhere called the 'Seed,' even that 'incorruptible seed,' by which we are begotten to God, and born again by his eternal word, 'which liveth and abideth for ever,' see 1 Pet. i. 23. This is the promised seed, yea, that seed of the woman, spoken of, Gen. iii. 15. where the Lord said to the serpent, 'I will put enmity between thee and the
 ' woman,

‘ woman, and between thy seed and her seed ; it shall
 ‘ bruise thy head, and thou shalt bruise his heel.’

This is the seed of the kingdom of heaven ; for heaven’s kingdom is within, as Christ said, Luke xvii.

21. Wherefore this seed is sown in the hearts of the children of men ; as was set forth by the parable of the sower, Mat. xiii. ver. 3. to 9. ‘ He spake
 ‘ many things to them in parables, saying, behold a
 ‘ sower went forth to sow ; and when he sowed, some
 ‘ seed fell by the way-side,’ &c. ‘ some fell among stony
 ‘ places,’ &c. ‘ and some fell among thorns.’ And ver.
 18, 19. ‘ Hear ye therefore the parable of the sower,’
 saith Christ, ‘ When any one heareth the word of the
 ‘ kingdom, and understandeth it not, then cometh
 ‘ the wicked one, and catcheth away that which was
 ‘ sown in his heart : This is he that received seed by
 ‘ the way-side,’ &c. Again in verses 31, 32. Christ
 saith, ‘ The kingdom of heaven is like to a grain of
 ‘ mustard-feed, which a man took and sowed in his
 ‘ field ; which indeed is the least of all seeds ; but
 ‘ when it is grown, it is the greatest among herbs,’
 &c. It is truly so indeed, the seed, or grace of God,
 is small in its first appearance, even as the morning
 light ; but as it is given heed to, and obeyed, it will
 increase in brightness, till it shine in the soul, like the
 sun in the firmament at its noon-day height : But if
 people will despise the day of small things, and will
 not believe in this low appearance of the light of Jesus
 in their hearts ; which though it discover to them

their sins, and reprove for them ; yet because its reproofs are soft and mild, and its voice small and still, they out-clamour the sound thereof in their consciences, whereby they reject the Son of God in spirit, as the Jews did in flesh ; because he came to them in so mean a manner, they would not have him to be their Saviour :—Will it not be just for Christ to say to these, as he did to them ? John viii. 24, 22. ‘ If ye believe not that I am he, ye shall die in your sins ;’ and then ‘ whither I go ye cannot come.’ For the Lord hath said, His ‘ spirit shall not always strive with man,’ Gen. vi. 3. He is a gracious and long-suffering God ; but though he be forbearing, yet he will not always bear ; though his spirit do strive with some for a long season, yet if they continue to resist the same, the time will come, when it will cease striving with them, and then wo will be unto them ; but right blessed are they that are prevailed upon by the strivings of the good spirit of the Lord, in the day of their visitation, to know and mind the things that concern their everlasting peace, before they are hid from their eyes. But if people will shut their eyes against the light, how just is it for the Lord to withdraw its shinings from them, and to cause darkness to overtake them ? Wherefore ‘ hear ye, and give ear, be not proud, for the Lord hath spoken ; give glory to the Lord, before he cause darkness, and before your feet stumble upon the dark mountains ; and while ye look for light, he turn it into the shadow

‘ of death, and make it gross darkness,’ according to the advice of the prophet Jeremiah, chap. xiii. 15, 16.

For though a measure of this divine light, is, or hath been in every man, in order to save them, yet it will not always abide with them, (I mean, as to its saving efficacy) it will continue no longer than during the day of their visitation : Therefore saith Christ, ‘ Yet a little while is the light with you ; walk while ye have the light, lest darkness come upon you,’ John xii. 35. ‘ Again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day, if ye will hear his voice, harden not your hearts, Heb. iv. 7. True indeed, there is a day wherein people may know the things that concern their souls everlasting peace : but if they sin out this day, afterwards those things will be hid from their eyes ; as Christ said, when he came near the city Jerusalem, ‘ he beheld it, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ; but now they are hid from thine eyes,’ Luke xix. 41, 42. Be it known to you, my friends and acquaintance, to whom I write, man cannot be his own saviour, if he will not be saved in the day of the Lord’s power, he must perish for ever. And this is the day of the Lord’s making bare his saving arm, and revealing his power, even that time wherein he lets in light into the soul ; which not only discovers to man his sin, that leads down to the chambers of death, but also shews him the way of holiness, which leads

to everlasting life : But if men pass this time over without any regard to the loving-kindness of the Lord extended to them in this matter, it is just with him to turn their light into darkness in them ; and then, as Christ said to some of old, ‘ If the light that is in thee be darkness, how great is that darkness ? ’ Mat. vi. 23. Mistake me not, it is not to be understood as if the Sun of righteousness, which is the fountain of light, could in itself possibly become darkness, but only as to those that have fast closed their eyes, and lost the true sight, lest they should see by its illumination in their inward man ; when once their day is over, they may be as dark as if there was no sun in their horizon, and so they put darkness for light. Hence it is, that we see so many who have been in some measure enlightened by this inward divine principle, to see much of the vanity of their former practices, and so have for a time forsaken many of the same ; but afterwards having gone from this principle, by which they were in some measure saved from pollution and sin, they have again been entangled and ensnared by the pleasures, profits, honours of this present world ; and so the latter end hath been worse with them than the beginning ; and so these having left their habitation (like Satan who abode not in the truth) envy and accuse the faithful servants of the Lord, which keep their dwelling in him, and like the spies of old, bring up an evil report upon the good land, frightening others with the giant-like difficulties that lie in the

the way to be surmounted ; thereby insinuating, as if Israel's God were not able sufficiently to strengthen them against these spiritual Anakims great and tall, that must be encountered with, before the inheritance comes to be divided. These are such whom the apostle Jude, in the 12th and 13th verses of his epistle, calls ' Clouds without water, carried about of winds ; ' trees whose fruit withereth, without fruit, twice ' dead, plucked up by the roots ; raging waves of the ' sea, foaming out their own shame ; wandering stars, ' to whom (at least they have cause to fear) is reserved ' the blackness of darkness for ever ;' unless they can speedily find a place for repentance, ' before the decree ' bring forth, before the day pass as the chaff, before ' the fierce anger of the Lord come upon [them,] ' before the day of the Lord's anger come upon [them.]' Zeph. ii. 2. And with this I will pass them, being moved to write, not much to those who have forsaken, but to those who have not been acquainted with the truth.

To whom I further say, although there is a time wherein the Lord waits to be gracious, in which time he often expresses his willingness to save men from their sins, and to gather them to himself ; as Christ said to Jerusalem, ' O Jerusalem, Jerusalem ! thou ' that killest the prophets, and stonest them which are ' sent unto thee, how often would I have gathered ' thy children together, even as a hen gathereth her ' chickens under her wings, and ye would not ?' Mat.

xxiii. 37. Again, the Lord complains, ' All the day long I have stretched forth my hands unto a disobedient and gainsaying people,' Rom. x. 21. And thus the Lord expresses his kindness towards all men, in stretching forth his arm to save them, even as a man stretches forth his arms to swim ; by sending his Son unto them, to knock at the door of their hearts, to see if they will open to him, that he and his Father may come in, and take up their abode with them. But if men will not accept of salvation while the Lord extends his arm to save them ; if they will not take hold of his strength while they may make peace with him ; if they refuse to answer his gracious call, and to entertain his Son whom he hath sent, but keep him out till his head be wet with the dew, and his locks with drops of the night ; if people will make their necks as an iron sinew, and will not yield them to the yoke of Christ, being stiff-necked and uncircumcised in heart and ears, always resisting the Holy Ghost, Acts vii. 51. and doing despite unto the spirit of grace ; setting at nought all the counsel of God ; rejecting it (*within*) against themselves ; Luke vii. 30, and will have none of his reproof ; and continue thus to slight him, till their time and season be over, giving the Lord cause to complain of them, that he hath stretched forth his hand, but no man regarded it : will it not be just for him then to laugh at their calamity, and mock when fear cometh upon them ? And most certain it is, that
those

those who despise the reproofs of wisdom, and hate the knowledge of the holy one, distress and anguish will come upon them ; but whoso hearkeneth thereunto, shall dwell in a safe habitation. For wisdom is a defence, Christ the wisdom of God is a strong rock, and a sure foundation ; he is that foundation which God hath laid in Sion, even the foundation stone, the tried stone, the corner stone, elect, and precious, who though he be to many a stone of stumbling and rock of offence, yet as many as believe in him shall never be ashamed.

Read here now what this principle is, in which the Lord hath given a remnant to believe.

It is the grace of God, it is the light of Jesus, it is the manifestation of the spirit, it is the glad tidings of salvation, it is the word of reconciliation, it is the law written in the heart, it is the word of faith, it is the seed of the kingdom, it is that stone which hath been rejected by many a foolish builder, but now it is become the head of Sion's corner.

These are all significant expressions of that excellent principle, which I have undertaken to treat on. But if any shall say, They are expressions of so different a nature, that they know not how to reconcile them, and make them one together.

To such I answer, They might as well confess, they cannot understand how the Lamb of God can be the Lion of the tribe of Judah, nor how the Shepherd of Israel can be the Bishop of his people's souls ;
there

there seeming as much difference in these latter, as in any of the former ; yet do they all speak of one thing, although it be expressed by divers names : For it will admit of a manifold description ; though, as I said before, it is still but one thing, if rightly understood in its true notion : And thus I chose to express it, because thus I have found it, viz. A principle of divine light and life in Christ Jesus, placed in the conscience, which discovers both sin and duty to us ; and not only so, but it reproves the one, and enables to perform the other. And this I know, that a measure of the same is placed in the consciences of all mankind, by which they might see the right way, were but their minds turned thereunto. Therefore let none slight or undervalue this light of Jesus, manifest in their consciences, by calling it, as some have done, a natural, created, insufficient light, which will lead men down to utter darkness. Though sometimes again these very persons will confess, That the light of nature (as they call it) ought to be followed, as far as it will lead ; for (say they) though the obeying of its dictates will never bring men to heaven ; yet the disobeying them will certainly sink them down to hell : hereby rendering the Lord cruel to his creatures, as if he required them to follow a guide that would certainly lead them amiss, or leave them short of the place of rest ; and then would punish them for being misled, or for sitting down when they had no guide to shew them the way to walk in :
and

and that from a purpose in himself, to leave the greatest part of mankind without any other guide to direct them in matters of salvation, but that which is so insufficient, that it must be a miracle if it shew them the way to heaven, according to their common answer, when asked, How those must be saved who have not the scriptures amongst them? (which these account the only rule to guide men) Why, we leave them to the mercy of God, (say they) the Lord may in an extraordinary manner bring some to heaven, if he have any elect amongst them; but whether any of them shall be saved or not, it is hard for us to determine.

Thus they darken counsel, by uttering words without knowledge: They say, The grace of God is free; and yet they make it a monopoly, so it shall not be free to all, nor must all be sharers in it; neither will they allow the Lord himself to dispense it; nor yet to inspire his servants to go forth and preach it; but arrogate to themselves a kind of sacerdotal right to be dispensers of the grace of God, and ministers of the gospel of Jesus Christ, because of some outward qualifications atchieved by them, as external parts, or human learning, although they never were called of God to the work of the ministry, nor ever had the word of reconciliation committed to them; yet would they have people come to enquire of them the way to the kingdom, though they are so narrow-spirited, as to shut out the greatest number of mankind,

kind, by absolute predestination, not sticking to affirm, That God and Christ never purposed love nor salvation to a great part of mankind; and that the coming and sufferings of Christ never were intended nor can be useful to their justification, but must and will be effectual for their condemnation. So being void of universal love themselves, they fondly imagine the Lord to be like themselves; hence concluding, There is no salvation to be had without the explicit knowledge of Christ's coming in the flesh, and of the scriptures; both which we know whole kingdoms and empires in the world are unavoidably ignorant of; and yet few or none of these will jeopardize their lives to preach amongst such, notwithstanding this was the apostle Paul's practice, to preach Christ where he had not before been named; for said he, 'If I build upon another man's foundation, I make my glorying void.'

But blessed be the Lord, he hath caused many witnesses to rise up amongst us, who have given testimony to the truth as it is in Jesus, and have taught others, both in our own country, and in nations abroad, to take heed to that sure word of prophecy, nigh in the heart, and in the mouth, which is the true grace of God, that is sufficient for us; not only, as some say, to leave men without excuse, and so to aggravate their condemnation, but as it is received and obeyed, it will lead out of sin into holiness, and in the end crown with salvation.

And

And thus I am brought to the next thing promised, which was, to shew whence this principle of grace proceedeth. I have, according to my measure, shewn what it is; now I come to shew from whence it comes, to which I say:

§ III. It comes from God, through Christ, as saith the Apostle, ‘ God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,’ 2 Cor. iv. 6. It is God’s gift unto us, and therefore well may we return thanks unto him for his unspeakable gift: God is the author of of it, ‘ who is light, and in him is no darkness at all,’ 1 John i. 5. ‘ for he covereth himself with light, as with a garment,’ Psal. civ. 2. and ‘ dwelleth in that light which no man can approach unto,’ 1 Tim. vi. 16. he is ‘ the Father of lights,’ James i. 17.; and therefore hath he given a measure of his own Divine Light to all mankind, to reveal himself unto them, that so they may know substantially what he is, and not worship him as the unknown God. And this knowledge of himself, the Father is pleased to dispense to men, in and through the Son of his love, Christ Jesus our Lord, who is come a light into the world, as he said, that whosoever believeth in him, shall not abide in darkness. And therefore I believe, and am well assured, this is the one faith, whereunto many thousands by the Lord have been gathered, viz.
That

That the God of all grace hath sent his Son into the world, a free gift unto the world; and hath given a measure of his light and spirit, to manifest and reveal him unto all men: thus hath his universal love and free grace appeared. For though God made man pure and innocent, yet Satan and disobedient man hath marred that creation: In the beginning 'God created 'man in his own image, in the image of God created 'he him,' as we read, Gen. i. 27. But man soon defaced and stained this glorious stamp, and by yielding to the tempter, went out from his first nature, and so his beauty was turned into deformity: I mean, that beauty of his inward man, wherein the image of God stood, in which he had communion and fellowship with his Maker; through disobedience this was lost, and so man came to be without God in the world, being alienated from that Divine life, light, love, grace, goodness, wisdom, power, holiness, virtue, purity, innocency, wherewith the Lord invested him at the first in perfect beauty; but man going out from that first Divine nature and seed, in which he stood before transgression, here was his fall and degeneration, and so he came by that unexpressible loss of the favour of God and freedom of will, that now the Lord being angry with him, he had no power to do any thing to appease him; the garment of innocency being lost, their fig-leaf aprons could not hide their shameful nakedness from the Lord; which he seeing, and taking notice of, compassionately made them coats of

skin

skin for their clothing, and then he drove them out of the garden of Eden : so here man was put out of the paradise of God for eating of the forbidden fruit of the tree of knowledge, and cherubims placed at the east end of the garden, with a flaming sword, which turned every way, to keep the way of the tree of life, as may be read in the third chapter of Genesis at large. Thus man being drove from the presence of the Lord, death came over his soul, though he lived outwardly, yet did he die as to that inward principle of Divine life and virtue which once he enjoyed, and so the threatening was fulfilled which the Lord had said, ‘ In the day that thou eatest thereof, thou shalt surely die.’ Gen. ii. 17. Here man and woman, having transgressed the royal law of God, by breaking of his holy commandment, in eating of the tree whereof he commanded them, saying, ‘ Ye shall not eat thereof,’ came to be separated from him : so it was sin that made the separation, and it is sin which makes the separation ; for man and woman in their primitive state, wherein they were created, were good, as the rest of the creatures of God, for it is written, ‘ God saw every thing that he had made, and behold it was very good.’ Gen. i. 31. And God blessed man and woman, and they were in favour with him, till they became subject to vanity, by reason of that false hope which the serpent suggested to them ; they hoped to have been as gods, to know good and evil ; but by going out of God’s counsel, they became corrupted by the evil

evil one, and being joined to the serpentine seed, they were alienated from God; so that, had not the Lord, out of his unmeasurable loving-kindness and compassion, opened a way to restore them, they must have perished in this deplorable condition.

And this way of restoration was by Christ, the light, the seed, the Saviour; for he, of whom God said unto the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel:' he it was who was to be the Saviour of the world. So that now, considering the sons and daughters of Adam, as they are found in the fall and degeneration, having all sinned and come short of the glory of God; herein, I say, hath his universal love and free grace appeared, (to wit,) in giving of his Son to be a Saviour unto them, as saith the Apostle John, 'In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him,' 1st Epist. iv. 9. And that he was sent to the whole world, see what John the Evangelist saith, chap. iii. 16. 'For God so loved the world, that he gave his only begotten Son, [mark] that whosoever believeth in him, should not perish, but have everlasting life.' To which the Apostle testifies, 1 John ii. 2. saying, 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

This

This was the free gift of the Father, that the Son of his bosom should take flesh upon him, come into the world, and lay down his life for poor sinners; for he came from God, and went to God again: so that though he laid down his life of himself, having power, and being willing to suffer, according as it is written, John x. 18. yet himself also said, That his body was prepared of his Father, in which body he did the will of him that sent him, 'Lo, I come to do thy will, O God!' (saith he) for 'a body hast thou prepared me.' Heb. x. 7, 5. Who now, that rightly considers this dispensation of favour, but must needs cry out, O the height, and depth, and breadth, and length of the love of God, and of Jesus Christ our Saviour! who took not on him the nature of angels, but took on him the seed of Abraham, and was made in every thing like unto us, only without sin, that he might restore fallen men: which thing I know will readily be granted; but it is the extent hereof that some would have limited, affirming, That Christ died for a certain definite number, and not for the whole lump of mankind, one as well as another; nay, they speak as if none had any benefit by, no, nor so much as the revelation of Christ, this gift of God, whom to know is eternal life; but those who have the outward letter of the Scripture: yet do I believe, and so do thousands more, whom the Lord hath called, viz. That the 'Father of lights,' James i. 17. and 'God of the spirits of all flesh,' Numab. xvi. 22. hath
given

given a measure of his own Divine light and spirit, unto all the children of men, to manifest and reveal the appearance of his Son in them, who is that same Saviour which shed his blood for us, that he might wash us and cleanse us from our sins; and was offered upon the cross, not only as a propitiatory sacrifice, to make reconciliation for the transgressors; but that by his once offering up of himself, he might bring in everlasting righteousness, and perfect for ever them that are sanctified;* and a measure, I say, of this his power, which is light, God hath placed in every person's heart, in order to their sanctification, as they shall be subject to this his appearance in them.

True indeed, all are not sanctified and made perfect by him, although this was the end of his coming, that he might finish transgression, and make an end of sin, and this was the will of the Father in sending him, (to wit) our thorough sanctification; but this is not because all have not a knowledge and manifestation of his light, or spiritual appearance of him in themselves, but because all do not believe in, and obey this his appearance. Now that people may attain to what knowledge may be had of God, by the inward manifestation of the light of his Son, which is a measure

* Note. That I do not say personally, as some suggest concerning us, as if we believe that very body of Christ is in us, that was hanged upon the cross, which were foolish as well as false to assert; but spiritually, as he is the word of God, the wisdom of God, the power of God, so he dwells in every Christian's heart; and so he dwells in us, by which power he compleatly sanctifieth us.

of his Spirit in their hearts ; this is clearly proved by the Apostle, Rom. i. 19. ‘ That which may be known of God, (saith he) is manifest in them, for God hath shewed it unto them.’

For the Lord of the whole earth, who is the preserver of men, he is impartial in his love to all mankind ; not only to them in Christendom, so called, who have the scriptures amongst them, but his love is extended unto all people, in one land as well as in another ; for his Spirit is not inseparable from the scriptures, as some suppose. Yet would I not be thought to undervalue the scriptures any whit, for I have very venerable thoughts of them, and a reverend esteem for them, as being holy writings : but I dare not confine all means of man’s salvation to them, because the Lord hath not confined himself to them, but hath left himself a witness in every conscience, which witness is a spiritual manifestation of his Son, the Saviour of the world. And this the scriptures plentifully declare of, which sometimes they call the word, the law, the grace, the spirit of God ; at other times they call it the light of Jesus, the new covenant, a light to lighten the Gentiles, a rod, a staff, a shepherd’s crook, the word nigh in the heart and in the mouth, the sure word of prophecy, the manifestation of the spirit, a shield, a buckler, a strong tower, the armour of righteousness : all which are one in nature, though diversly exprest, according to the distinct operations in the soul, as the creature standeth

in need; sometimes to enlighten its darkness, at other times to lead it in the way of holiness; one while it instructs, another while it corrects; sometimes it counsels, other times it consoles; and as its counsel is heeded, and the soul guided by it, it preserves and defends in all exigencies and straits. But I pass over its special use, intending to shew that in another place, only here may be seen the great condescension and matchless love of him, who gives unto all life, and breath, and being; in that he hath sent the Holy Ghost down from heaven, with the revelation of his Son Jesus Christ, in the hearts of the children of men, that whosoever adhereth to the Spirit of his Son within them, may thereby not only believe him to be a Saviour and Redeemer; but also know him to be their Saviour and Redeemer, and that not only from the punishment, but from the power and dominion of sin, by setting of them free from the bondage of corruption, and bringing them into the glorious liberty of his own children. But as for such who will not believe in this principle of God, but instead of owning it as his power unto salvation, say, it is a satanical suggestion, or instead of owning it to be of the Divine nature of God or Christ, call it, the dim light of nature; putting bitter for sweet, and sweet for bitter, counting darkness light, and light darkness: such may continue in their bondage and vassalage under the prince and power of darkness, in the blindness of their minds, hardness of their hearts, and deadness of their spirits

notwithstanding

notwithstanding freedom and liberty, life and immortality are brought to light through the gospel, which it hath pleased the Father should be preached to every creature, by his Son, Sion's deliverer, who is his own messenger. See Rom. xi. 26. Mal. iii. 1.

For this principle of light, of which I now write, is something of the nature and being of God himself, who as he is a spirit, so he is light, as you may read concerning him, John iv. 24. 1 John i. 5. and therefore it is by his light, that we are enlightened: it proceedeth from him, he being the ocean wherein the fulness thereof is contained; it is from him, through his Son Christ Jesus, that we come to be enlightened by the same: so it is in his light that we see light, even as the natural sun causeth its beams to extend to the ends of the earth; so this eternal Sun of righteousness, who is the ocean and fountain of Divine spiritual light, causeth more or less of the streams thereof to descend into all immortal souls.

Thus having shewed the nature and quality, original and fountain of this blessed principle, I come further to shew its use and extent, that so I may not only tell my reader, what it is, and whence it comes, but according to my promise, write something of what it doth, and whereto it leads.

§ IV. In the first place, it daily reproves for sin, even in all men, and excites to holiness, during the time of their visitation; though it is possible for men

to sin themselves into such a state, (by drinking in iniquity, as the ox drinketh water, when through custom in sinning, their consciences become seared as with an hot iron) that this principle of God may cease striving with them, and so these may not know when they do evil; yet there is a time in which this principle of God doth stand as a faithful witness against all unrighteousness and ungodliness in the hearts of men and women, and leads, draws, moves, and inclines their minds to righteousness, seeking to leaven them, as they yield thereunto, into the nature of itself; whereby an inward, thorough, and real redemption may be wrought in the hearts of all men, of what kindred, nation, or people soever, notwithstanding any outward benefit or privilege they may providentially be deprived of: the Lord is so gracious as to dispense such a measure of his grace, power, and spirit unto all the children of men, to convince them of sin, to reprove them for it, and to lead them out of it, that as they give up to the operation thereof in themselves, it will thoroughly sanctify and make them clean, and so prepare them, and make them meet for his heavenly kingdom; yea, though they never had the scriptures amongst them, nor ever heard Christ outwardly named to them; the name of Christ being often put for the power of Christ within, as in Mark xvi. 17. 'In my name shall they cast out devils,' saith Christ of his disciples. So in Acts iv. 7. the high priests and rulers asked Peter and John by what power, or
by

by what name, they had made the impotent man whole? For that name of Christ which heals and saves, is his power that maketh free from sin. Now whoso knoweth this name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the arm of God's salvation. However, we do say, that the scriptures, in which we have a declaration of what Christ hath done and suffered for us, do facilitate salvation through faith in Christ Jesus; and therefore they ought thankfully to be received by us, and borne witness to, whenever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, whom they make mention of, to have been put to death in the flesh above sixteen hundred and sixty years past, by the hands of sinners. For we do not believe that this light, grace, and power of God, (which is sufficient both to sanctify and save, and able to give an inheritance among them that are sanctified, through faith which is in Christ Jesus, where Christ is not outwardly named) I say, we do not believe that this is given to any without Christ; but we do believe it to be the purchase and benefit of his death, who tasted death for every man. And so we do freely confess all that is derived to us to be in and by Christ Jesus, as a Mediator, unto whom we ascribe all, acknowledging him to be our head, in whom all fulness dwells. So that this light, with which all men are in some measure en-

lightened of God, is no other but a measure of that divine fulness that dwelt in the Son of his love, when he was here on earth, and now dwelleth in him, since he is ascended up to heaven, where he was before, whence he extends the streams thereof into the hearts of all the children of men, in order to bring them out of the fall in the first Adam, and to redeem them unto himself, the second Adam; that as they have borne the image of the earthly, so they may bear the image of the heavenly, and be restored unto that grace and favour of God again, which by transgression they are fallen from.

But, first, let me tell thee, whoever thou art that reads me, this effectual operation of the Spirit, or principle of God within, is not, nor can be known without our being centered down into the same: for this I speak from good experience, the spirit's first work is, to convince of sin, before it effect a restoration, and this it doth even in all, though all do not regard it; it doth first shew them what is evil, and then it reproves them when they do evil; which reproofs, if they be despised, cause the fierce anger of the Lord to be kindled; and such as despise Wisdom's reproofs, which are the way of life, while they are so doing, are treasuring up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God: and if ever they would come to know remission of their sins, and enjoy peace with the Lord, who is hereby justly incensed against them, they must
submit

submit to bear his indignation against them, that so they may be redeemed through judgment, and brought to unfeigned repentance ; and then, and not till then, shall they know a blotting out of their transgressions, according as it is written, Acts iii. 19. But, I say, before remission of sins comes to be known, there must be a centering down into the manifestation of the spirit of God within, which will bring down every exalted imagination, and every high thing, and lay it low, even to the ground, that so every thought may be brought into subjection to Jesus Christ : and here come the terrors of the Lord to be known, which cause fear and trembling ; now doth the soul exceedingly fear and quake under the sense of the just wrath of the Almighty, who is of purer eyes than to behold iniquity, and whose jealousy burns like fire, and will so do, till it have consumed the stubble that it meets with in the heart of the sinner : for he that long offered himself as a guide, is now become a judge in the conscience of his creature ; and his just judgment against all unrighteousness must be accomplished. True, indeed, the operation of the word of his power, by which he judgeth, is diversly felt and experienced : in some it is a hammer, to break the rocks in sunder ; in others it is a fire, to melt down the dross, and separate it from the silver ; in all it is a sword, to divide sin and their souls asunder, yea, it divideth between the soul and that sinful spirit, which hath got into it and defiled it.

Thus the Lord deals with his creatures as the matter doth require ; he considers their nature and temper, and lays no more upon them than he gives them strength to bear ; for he knoweth our frame, he remembereth that we are but dust, therefore he doth not retain his anger for ever, lest our spirits should fail before him, and the souls which he hath made : however, all that have sinned, must know a time of sorrow ; yea, even such who have not so rebelliously despised his counsel, and slighted his reproofs, and cast his law behind their backs, as some there are which have ; yet inasmuch as they have at any time not hearkened unto his Holy Spirit within them, his judgments will overtake them, and in righteousness will he plead with them, and then, I know, former things will come into their minds.

This I write, as one having witnessed the spirit to be given for a remembrancer, which was faithfully promised by the Lord Jesus, John xiv. 26 ; even that spirit of truth, which he told his disciples, ‘ should ‘ bring all things to their remembrance,’ and so indeed it doth call back things that are past, and set them in order before us, judging and condemning us for what we have done amiss ; and now, a remnant having heard this, in our hearts, that hath told us all things that ever we did, we know it to be the voice of Christ ; yea, the spiritual appearance of the Christ of God. For this was he who saw us under the fig-tree, when we had nothing but leaves to cover us,
although

although we saw him not, yet did he send and call us to himself, that he might cover us with his own spirit, which when we came to be covered with, we then saw who it was that cast the skirt of his love over us, and said unto us, when we were polluted in our blood, Live. And then was the time of his love, even when he stood at the door of our hearts and knocked, that he might be entertained by us; yea, and sometimes in the silence of the night hath he broken in upon us, I know it in my own particular, when no creature hath been near, this invisible oracle hath secretly communed with me, reproving of me wherein I had done amiss, and shewing me what was right in his sight: and at other times in company, thus would the Lord cause his voice to sound in my heart, **THE CUSTOMS OF THE PEOPLE ARE VAIN**, by which I was brought off from many of those vanities which before I had spent time in, and that by the witness of God in my own conscience, which testified against the same, although then I did not understand what it was that did so restrain me from sin; but now I know it was the Lord that girded me, though I knew him not: for I well remember, when I have been using the common language of our country, especially if after the now most usual strain, this testimony from God would arise in my heart against it, viz. 'I will return unto my people a pure language,' whereby I was reprov'd in

myself for using flattering speech,* though such as was and is accounted of by many to be but civil language, or expressions of common civility to persons, according to their quality; in which I had such a care to keep within the bounds of verity, that I dare assert, I did steer as near the compass of truth-speaking as the nature of such speech would admit. But since it hath pleased the Lord by the in-shining of his heavenly light in my conscience, to let me see clearly into the falshood and folly of this corrupted courtesy, I do not only conscientiously, but voluntarily decline the using such flattering speech; notwithstanding, I know it is to expose myself to be censured by some as a person unaccomplished, unmannerly, and ill bred.

Praised be his powerful name, who hath made me willingly renounce both giving and receiving that honour that cometh from man, that so I might partake of that honour which proceedeth from himself alone: for this is the honour which all the faithful in heart chiefly esteem, it being the unbelieving who seek the praise of, and honour from men; which made Christ say to some of old, ‘How can ye believe, who receive ‘honour one of another, and seek not the honour ‘that cometh from God only?’ John v. 44. Yet, notwithstanding this, Christ did then require his disciples to *render honour to whom honour, and fear to whom*

* Yet truth doth allow of a propriety in speech, which may be put into a decent style; although it admits not of giving flattering titles to men; read Elihu, his acknowledgment, Job xxxii. 21, 22.

fear is due ; which requirings of his, all his true followers, in their respective places, are at this time careful to answer, how uncivil soever accounted by the world ; yet have they learnt gospel manners, which is, to give the right-hand of fellowship to whom it doth belong, in honour preferring one another, each esteeming others better than themselves.

And now, I say, it was by this principle of Divine light, which God hath placed in my heart, by which he pleaded with me in days past, even when I knew him not ; that is, I knew not that it was the immediate act of his own power and spirit, though I felt such a force in it, that as I did in the least yield thereunto, I must confess, I was overcome by it, but still it was as I was subject and obedient to his power ; for I cannot say, the Lord wrought in an irresistible manner, although I know, and do declare, it was he who did subject me, and made me willing in the day of his power : and thus being prepared by him, then did he send his spirit to convince me both of righteousness and of judgment, as well as sin ; yea, to convince me of that righteousness and religious way of worship which I formerly walked in ; whereby he let me see it was but a human righteousness, and an invented traditional worship, set up by the will, and performed in the spirit of man, and derived to me by outward instruction and education ; so that I had a form, which the power did not attend, for want of having regard to the movings and guidance of God's

own spirit, in which alone he delights to be worshipped: and therefore is he striving by this his spirit in the hearts of the children of men, to bring them out of all forms of human establishing, that they may worship him in spirit and in truth, and serve him in the gospel of his Son, that so they may be accepted through him: yet I do acknowledge, that while I saw no further, and did sincerely serve the Lord in the way which I walked in before, hoping it might be right, because reformed in many things to what some other ways of worship are, the Lord was graciously pleased often to administer some comfort and refreshment to my soul, through the ministration I then sat under: and in like manner I do believe his dealings are with all the upright-hearted, who are seeking after him in the divers ways of worship; and if they continue seeking him in the integrity of their spirits, I doubt not but he will seek them out, for his seed's sake, and in due time bring them to the mountain of his holiness, where his dwelling is; for this was Christ's promise, John x. 16. 'Other sheep I have, ' which are not of this fold, them also must I bring, ' and they shall hear my voice, and there shall be one ' sheepfold, and one shepherd.' And when Christ comes to fold them upon his holy mountain, * which mountain is within, then will they walk in the footsteps of the flocks of his companions, and know a lying down where he makes his flocks to rest at noon; but first they must come to know a passing through judgment,

* Psalm lxxxvii. 1:

and their works must be burnt, and they suffer loss, because the Lord of hosts hath said, 'Zion shall be redeemed with judgment, and her converts with righteousness,' Isai. i. 27. And it is said, 'I lead in the way of righteousness, in the midst of the paths of judgment,' Prov. viii. 20. And the spirit of Christ was promised to 'reprove the world of sin, of righteousness, and of judgment,' John xvi. 8. by which the spirit and prince of this world should be judged, and he cast out of his throne in the hearts of the children of men, whereby every one, who comes to experience God's righteous judgments in themselves, to be brought forth unto victory, may also witness an overcoming of the prince and power of darkness, through the spiritual strength of the Son of righteousness. Howbeit, while two spirits are striving together, the soul cannot but be sensible of an hour of sorrow; I surely know, that day is a day of mourning, of weeping, and of lamentation; when Zion sits solitary with her tears upon her cheeks; clad in sackcloth, covered with ashes, in a spiritual sense, fearing and quaking exceedingly before the Lord, and trembling in herself, because of his fierce wrath, and just indignation, that burns as a fiery oven against sin. O! then it is a time of heaviness and of great sadness with the soul; sleep departing from the eyes, and slumber from the eye-lids, because of grief in the night season; it being truly 'the time of Jacob's trouble,' (Jer. xxx. 7.) even the time when the
seed

seed of Jacob is travailing to bring forth ; and therefore doth that dragon, the devil, as in the general, so in the particular, seek to destroy this birth ; he is not willing this holy Offspring should be born, and therefore doth he raise wars without, and fears within, stirring up the wicked to revile and smite with the tongue ; and causing cutting calumnies and sharp censures to come from more sober hands, hereby intending to increase the commotions which are within, by threatening the soul with this, that now it must expect to be reproached with the reproaches of men. Thus the evil one, in the time of sore conflict, seeks to aggravate the soul's grief ; and what he cannot do by storm, he will attempt by terror, secretly striving to make the soul impatient under its exercise, thereby to drive it into despair. But though it be a day of trial, and of sore exercise with the creature, in which every one's work must be tried as by fire, yet is there a secret hope lieth hid under all this, which is as an anchor to the soul, sure and steadfast, founded upon that rock which endures for ever ; and this bears it up above those floods of persecution, which the dragon spues out of his mouth, to drown that heavenly birth that the power of God is bringing forth within, which when it is brought forth, and comes to have the government in the soul, it must, shall, and will reign over death, darkness, sin, and corruption, and all the powers of hell and the devil.

I would

I would have none think strange of what I have writ concerning this thing, though I know it is a mystery to the natural understanding of the wisest of the children of men; and therefore since Paul was called a babbler, for preaching such strange doctrine to the Stoick philosophers, Acts xvii. 18. I can expect no better from some, but to be counted a nonsensical scribbler, for writing of the same; but this I am content to bear, knowing in myself I had no previous intention to amuse my reader, but, having undertaken to describe, in measure, the extent of this powerful principle of God, placed in the conscience of his creatures, following the footsteps thereof for my guide in this matter, before I can attain to the end of my journey, I am necessarily brought hither: and as I stand here, I see by the light of this spiritual pillar of fire, that though the sea, with the waves thereof, roar, yet is there a way for the ransomed of the Lord to pass over; and this way is Christ, the light, the lamb, the grace, the gift of God, given by the Father to bring out of the fall, which all mankind are in by nature, that whosoever believeth in him, layeth hold on him, and continueth to be led by him, should be brought into fellowship with himself, and abide therein for ever; and this same is he, who leads in the midst of the paths of judgment, and through the many exercises that I have been writing of, before he brings to the banks of salvation, and puts songs of deliverance into our mouths, whereby we can sing of
the

the mercies of the Lord; and thus having been brought out of spiritual Egypt's land, and caused to drink deep of the river of judgment, he then brings to Shilo's brook, and giveth to drink of the waters of refreshment: so it is the same hand that woundeth which healeth, and that arm which broke us doth now bind us up; the same power which killeth reviveth, and he who once caused grief, now giveth songs in the night, and appointeth to Zion's mourners 'beauty
' for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,' Isai. lxi. 3. and who will in due time bring all his true spiritual Israel out of the waste howling wilderness, into a land of everlasting rest.

Thus it appears, that the light of Jesus in the conscience is no natural insufficient thing, as some have sought to render it, being something of God placed in every man, to witness against all sin, convincing and reproofing for that which is evil; and also, prompting, exciting, and inclining to that which is good: so that in as many as yield to the motives of it, it is sufficient, not only to condemn and destroy, but also to justify and save; being a measure of the living omnipotent power of that 'one law-giver, who is
' able to save, as well as to destroy,' see James iv. 12. which power is Christ, as saith the Apostle, 1 Cor. i. 23, 24. 'We preach Christ crucified, unto the Jews,
' a stumbling-block, and unto the Greeks foolishness;
' but unto them which are called, both Jews and
' Greeks,

‘ Greeks, Christ the power of God, and the wisdom of God :’ who, as he was once manifest in the flesh, so now is he manifest in the spirit, to be that covenant of light, which the Father promised by the mouth of his holy prophet, Isai. xlii. 6. And this light, power, and arm, is, in measure, extended and reached forth, at one time or other, unto all people, for the gathering unto him, in whom the election stands ; that so as many as obey his call, in yielding themselves to be gathered by this gathering arm, may make their election, and consequently, their salvation sure in him ; for this is he who would have gathered Jerusalem, and saved her from that ruin and destruction which afterwards came upon her, because she knew not the time of her * visitation. It is the very same Jesus, and no other, whom we believe in for our Saviour ; who by his spiritual appearance in the hearts of the children of men, gives light, gives life, gives power and victory over sin, to as many as follow the leadings and guidance of this immaculate lamb ; for it is given to the lamb and his followers to overcome ; and whoso overcometh, shall sit down with the lamb in his throne, and live and reign with him for evermore. Rev. iii. 21. and xii. 11. Even the same which was with his church in the wilderness, Acts vii. 38. ‘ being that spiritual rock that followed them, of which they drank by the way, and were refreshed in him, who is the rock of ages,

* Luke xix. 44.

1 Cor. x. 4. the Alpha and Omega, the beginning and the end, the first and the last. Rev. xxii. 13. the ancient of days; whose dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed; Dan. vii. 13, 14. 'whose goings forth have been from of old, from everlasting;' Mic. v. 2. for he is 'the blessed and only potentate, King of kings, and Lord of lords, who only hath immortality, dwelling in the light;' 1 Tim. vi. 15, 16; to whom be glory and honour, dominion and power, henceforth and for ever!

Here now you have a description, and that in scripture dialect, concerning the principle of our faith; something I have writ as to the nature of it, which, though at first it causeth grief, and brings in sorrow upon the soul, yet doth this sorrow work repentance, never to be repented of; after which cometh reviving; so that it was truly said, 'weeping may endure for a night, but joy cometh in the morning;' Psal. xxx. 5. for 'they that sow in tears shall reap in joy; he that goeth forth weeping bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Psal. cxxvi. 5, 6. And such shall truly say, 'In the Lord have we righteousness and strength;' for in the Lord shall all the seed of Israel be justified, and shall glory in him, not in wisdom, wealth, nor strength, but in this, that they know him to be the Lord, who exerciseth loving-kindness,

'kindness, judgment, and righteousness in the earth,'
 as say the prophets, Isai. xlv. 24, 25. Jer. ix. 23,
 24. And this is he whom we acknowledge to be
 'our judge and law-giver;' yea, 'he is our king,
 'and he will save us,' Isa. xxxiii. 22. For to this
 end he hath appeared by his light in our hearts, and
 for this end doth he appear in the hearts of all men,
 that as many as bow down to the measure of his ap-
 pearance in them, may thereby see and be enabled to
 forsake their ways and doings, which have not been
 good, whereby they may be saved from sin; and by
 the same saving power and spirit in their hearts, come
 to be led into the way of all truth, which way of
 truth is Christ, our mediator and intercessor with the
 Father, through whom man comes to be accepted of
 God, as he cometh into him, in whom alone the
 Father is well pleased: For it is no other Jesus, con-
 cerning whom I write, but the same that was born of
 the virgin, even the Lord's Christ, who hath made
 himself known unto his servants by such peculiar
 names as suited the particular circumstances of their
 souls; and according to their several experiences of
 him, so they reported concerning him: Isaiah describes
 him to be 'as the shadow of a great rock in a weary
 'land, a refuge from heat, a covert from rain and
 'from storms,' chap. iv. ver. 6. and chap. xxxii.
 ver. 2. Again, he speaks of his being to his people
 as 'a place of broad rivers and streams,' chap. xxxiii.
 ver. 21. David calls him 'the shepherd of Israel,
 ' which

‘ which leadeth Joseph like a flock,’ Psal. lxxx. 1: He also calls him the keeper of Israel, who neither slumbers nor sleeps, Psal. cxxi. 4, 5. Paul speaks of his being our High priest, yea, ‘ a priest for ever,’ ‘ after the order of Melchizedeck,’ Heb. v. 6; and likewise calls him ‘ the minister of the sanctuary, and ‘ of the true tabernacle which the Lord hath pitched, ‘ and not man,’ chap. viii. 2.

John calls him ‘ the true light that lighteth every ‘ man that cometh into the world,’ John i. 9. and saith, It is ‘ he which is, and was, and is to come,’ Rev. i. 8. And now since he is come to a remnant, and they have believed in his light as manifest in them, they are not ashamed to confess that in the mind, which gives a discovery of sin, to be the power of God, the appearance of Jesus, and the light of the Lamb, which the nations of them that are saved must and shall walk for ever in, according to Rev. xxi. 23, 24. Neither is this any new doctrine, opinion, or principle, other than that which Abel, Seth, Enoch, Noah, Abraham, Isaac, and Jacob, with all the holy patriarchs of old, were led and guided by, in things relating both to faith, life, and worship: For what else could be a rule unto them in matters of salvation but this divine principle, when they had no written laws nor ordinances amongst them? Which principle is Christ, the light and leader of people in all ages of the world, who is one in all, never was divided,

divided, though variously described ; being the same, who by light sheweth unto the wicked, and condemns them for the vanity of their thoughts ; who also by the same spirit comforts and consoles his people's hearts ; that so all those whose minds are turned to this light of Jesus, and stayed in it, though it be but small in its first appearance, yet shall they see a growth and increase of it.

Thus reader, have I, according to the gift communicated to me, from the dispensation of the Most High, described what the principle of truth is, which is perfect in itself, and tends to the perfecting of those that are gathered into it.

And now, my former familiars, neighbours, acquaintance, and kindred in the flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own souls, to that which there reproves you for your sins, witnessing for God against all unrighteousness of men, both in thought, word, and action, striving in their hearts to turn them from the evil of their ways, and from the vanity of their conversations, to walk in the newness of life, that so they may be redeemed and restored out of their fallen state of degeneration, into the image of God again, which hath been lost through transgression.

O ! turn in, turn in, I say, before it be too late, lest you at last cry with them spoken of in Jeremiah, viii. 20, ' The harvest is past, the summer is ended,
' and

‘ and we are not saved :’ Work while it is day, while the candle of the Lord shineth in your tabernacle, be you workers together with God, for the night cometh wherein no man can work ; and who can tell how soon the Sun of righteousness may go down upon you, and the light thereof be obscured from you. Therefore hear instruction and be wise, while the good spirit of the Lord is nigh to teach you ; ‘ Seek ye the Lord while he may be found, call ye upon him while he is near,’ Isa. lv. 6. and refuse not to hearken to his heavenly oracle in your consciences, whereby under this his spiritual dispensation, he is pleased to speak unto the children of men ; lest he say by you, as he said by some of old who regarded not his counsel, ‘ They shall call upon me, but I will not answer ; they shall seek me early, but they shall not find me,’ Prov. i. 25. 28. For that in the conscience which checks for sin, and excites to holiness, is the voice of the Son of God, by whom in these last days, the Father speaketh unto us : O ! be ye persuaded to hearken diligently unto him ; ‘ Hear, and your soul shall live ; and I will make an everlasting covenant with you,’ saith the Lord, ‘ even the sure mercies of David,’ Isa. lv. 3. And then you will come to know that faith which Jesus is the author of, which stands in the power of God ; even in that power which enables to resist temptations, and overcome sin, and to get victory over the world, and the spirit of it ; so will you witness a dying unto sin, and a living

living unto righteousness, to the praise of his grace; who is calling you out of darkness into light, that you may be holy in all manner of conversation.

So now, since God's saving arm is made bare for the gathering of many people to himself before your eyes, 'Beware therefore lest that come upon you, which is spoken of in the prophets, Behold ye despisers, and wonder, and perish; for I work a work in your days, which you shall in no wise believe, though a man declare it unto you.' Read Acts xiii. 40, 41.

But friends, my heart's desire and prayer to God for you is, that you might be saved: And therefore have I, in the tender bowels of his love, which he hath shed abroad in my heart by Jesus Christ, sent this invitation unto you, that ye all may make ready, and come to the supper of the great God, who hath spread his table, and prepared a banquet for you; whereof whosoever will, may eat abundantly, as long as the time of visitation is extended unto you: For this I write in the openings of life, and from the motion of the good spirit of my God, do I declare unto you, viz. That none of you were absolutely excluded from eternity; well knowing, that a measure of his grace hath been freely tendered to every one of you; because his love extendeth universally, and he is crying, 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without

out money and without price,' Isa. lv. 1. Here is free grace indeed, free love indeed : O ! do you but yield yourselves the subjects of his love, and he will set your souls at liberty, that sin shall not have dominion over you ; only obey his voice, and he will soon subdue your enemies for you, and remove that which letteth out of your way : and that you may know when the time of visitation is upon you, I will leave this mark with you, even then when you feel the Son of God knocking at the door of your hearts, that he may come in and sup with you ; then I say is the time, when the year of jubilee is approaching to you, when those that are in bondage may be set at liberty, which if you refuse to accept of it, and will not be set free when the year of God's release is proclaimed unto you, how can you expect any other, but that your spiritual task-master will obtain leave to bore your ears to the posts of his doors, and make you his servants for ever ? Therefore bow down to God's power in you, that he may come in and set up his judgment-seat in every heart. ' For judgment,' saith he, ' am I come into the world,' John ix. 39. That so after you have felt his righteous judgments, for every unrighteous thing, you may find him to be near, which justifieth your souls ; and that you may experience Christ's coming in yourselves, with power and great glory, to work redemption in you, as well as that he hath purchased redemption for you. Wait for him, I exhort you, in the way of his judgments, ' For the
' Lord

' Lord is a God of judgment ; blessed are all they
 ' that wait for him,' as saith the prophet Isaiah, chap.
 xxx. 18. So shall you feel your souls redeemed out
 of the earth, and out of the earthly nature, after which
 you will witness the peace of God to be extended to-
 wards you, like a river ; but if you rebel against him,
 you shall dwell in a dry land, and shall not see when
 good comes. Howbeit when calamity overtakes you,
 then shall you know that you had a time, you had a
 season, you had a day of visitation, in which you
 might have obtained mercy ; would you have turned
 unto God, he would have turned unto you, and put
 his fear in your hearts, and blotted out your transgres-
 sions for his own name's sake, and become a father
 to you, and you should have become the sons and
 daughters of the Almighty. And now once more, I
 invite you all to turn in to the principle of God,
 which daily visits you in your inward parts, in order
 to bring you out of a state of sin and misery, and to
 make you partakers of his righteousness and felicity :
 Come taste and see that the Lord is gracious, who
 long waiteth upon you, that he may be gracious unto
 you, because he delighteth in mercy.

O ! come, come away, haste out of Babylon, while
 the deliverer is near you, so will he turn back your
 captivity like rivers in the south, and conduct you to
 Canaan, the land of everlasting rest, where praises
 shall spring up in your souls, to the glory of his name,
 even to all eternity. And with this I will leave you,

F

though

though much more might be said ; yet when all is said that can be, it is the feeling sense of the inward operation of this divine principle, that alone can satisfactorily inform you ; which that you may experience in yourselves, and so be happy, is the hearty desire of your soul's friend, who writes this unto you.

Thus having written my experience of the Quakers principle, I shall write something to detect the erroneous and false opinion, that is got up in the minds of many, concerning the way and means by which people come to believe therein.

P A R T III.

A
C O N F U T A T I O N
O F
PEOPLES FALSE OPINIONS.

Concerning the Manner how we have been convinced of the PRINCIPLE of true RELIGION.

MANY and various are the reports that have been rumoured abroad, relating to the manner and practice of this people, in gaining upon others to believe in the principle of truth, which they bear witness of: The principle of truth I call it; for so my soul doth witness it, although I am not insensible, that such who do despise it, will not stick to scandalize it, and instead of calling it by its true and proper name, brand

brand it with the opprobrious terms of heresy and schism, fullen separation, and the effect of a melancholy brain ; some of whom, not knowing the way of the spirit in themselves, and yet seeing the evident change which hath been wrought upon others, by virtue of the powerful operation of this spiritual principle, or power of God in their consciences, they have hereupon confidently affirmed the same to be effected by the art of witchcraft, and diabolical enchantment ; which affirmation, though false, yet may it truly be said to have been fixed as a scare-crow, or ghostly apparition, to affrighten people from so much as looking towards this religion : But albeit it hath been so intended, yet through the mercy of our God, there is a remnant who have not been so affrighted as to flee from, but have drawn near to see and feel, whether there were any substance in the same ; and such have found to their satisfaction, that the substance of life hath lain hid under this dark reflection, which through the cloudiness of the understanding, and prejudice that hath been in the minds of people against the principle of light, they have enviously cast upon the professors of it, as the means whereby they convert and turn people to it ; alledging it as matter of wonder, that any should be so strangely altered, both in countenance, carriage, and communication, and that on a sudden too, (as some have been observed to be) unless it were by the power of sorcery, or some satanical possession : And hence have they
mocked

mocked at and derided that godly fear and holy trembling, that hath been made to appear in some, when the terrors of the Almighty took hold of them by reason of sin, as though this were occasioned through some frenzy humour, being the product of natural weakness and defect, or else produced by the invincible force of magick art, which the creature can no ways resist : So that this hath been a main argument, why people should not adventure themselves so much as to go into a Quaker's meeting, for fear of the great danger (that some suppose there is) of being charmed into that religion ; which fear hath so much affrighted the hearts of some, that notwithstanding there are good desires in them after satisfaction in matters of religion, and they have freely confess, even in my hearing, That this seemeth to be the way to attain the same ; yet they never were, nor do they dare to come amongst this people, to wit, the Quakers, for fear of being forcibly possessed with the belief of their principle ; which if they should receive, and walk herein, every one knows what will follow thereupon ; this would certainly expose them to the world's hatred and scorn, which the servants and people of the Lord in all ages have borne : So that for these to be accounted witches is no wonder, since the wicked have not spared to fling the same reflection upon their Lord and master. Christ Jesus himself, when he was on earth, was censured to work his miracles by magick art, for when he cast a devil out of one possessed,

some said, He did it by Beelzebub their prince: And now, these having received power from Christ, by their ministry to effect the like in another kind, because the effect thereof hath brought some into fear and trembling, therefore they are judged to deal with familiar spirits, and to work by conjuration: But how unjust this judgment is, and how groundless the surmise, I shall not need to answer; let the reader but search the scriptures, and they will give it on this people's side. Psal. ii. 10, 11. the prophet David instructs 'kings and judges of the earth to serve the Lord with fear, and rejoice with trembling.' Phil. ii. 12. the apostle exhorts them, 'to work out their own salvation,' with the like frame. Nor was this only their advice, but also the saints practice, for Moses confesses himself a Quaker, Heb. xii. 21. Habakkuk likewise acknowledges, that 'at the voice of God his belly did tremble, and his lips did quiver,'* Hab. iii. 16. Neither was this their case alone, for we find the prophet Ezra meeting with a whole assembly of them, Ezra ix. 4. saith he, 'Then were assembled unto me every one that trembled at the words of the God of Israel.' And the prophet Isaiah points at such as the Lord's peculiar people, chap.

* No doubt but Habakkuk's countenance was altered, when his lips thus quivered; for it is true what David said, Psal. xxxix. 11. 'When thou, Lord, with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth:' If so, why should any think it strange when they see the like change?

lxvi. 5. 'Hear the word of the Lord,' saith he, 'ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.' And in the second verse of the same chapter, the Lord expressly promises, 'But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.' And in Jer. v. 21, 22. the Lord called by the prophet, saying, 'Hear now this, O! foolish people, and without understanding, which have eyes and see not, which have ears and hear not: Fear ye not me? saith the Lord: Will ye not tremble at my presence?' And so he goes on expostulating the matter with them, till at last he threateneth to visit them, and be avenged on their nation, verse 29. And sure something of this king Darius was afraid of, when he made a decree, That all under his dominion, should fear and tremble before the God of Daniel, Dan. vi. 26. Certainly Quakers had a better esteem with him, than they have with this generation; the name being given them in derision and scorn, notwithstanding the posture is that, in which the servants of the Lord, backward from Moses, through the prophets and apostles days, till this very day, have been found. Thus it appears by scripture, that Christians were exercised in fear and trembling, together with humility, patience, and self-denial, and that not from the procure-

ment of any evil art, but by the living sense of the dealings of the Lord : For proof of which, see what God himself speaketh of his church by his prophet Jeremiah, chap. xxxiii. ver. 9. ‘ And it shall be to
 ‘ me a name of joy, a praise, and an honour before
 ‘ all the nations of the earth, which shall hear all the
 ‘ good that I do unto them ; and they shall fear and
 ‘ tremble for all the goodness, and for all the prosperity that I procure unto it.’

Thus it is manifest how the matter hath been misrepresented, to wit, That the Quakers are inchanters, but this being mostly the charge of the rash and inconsiderate, I shall say no more to take it off, but only add the words of Christ, Mat. x. 24, 25. ‘ The
 ‘ disciple is not above his master, nor the servant above his Lord ; it is enough for the disciple that he
 ‘ be as his master, and the servant as his Lord ; if they
 ‘ have called the master of the house Beelzebub, how
 ‘ much more shall they call them of his household ?

But there are others, in many things more sober and judicious, who yet have not been sparing in their censures, some of whom have given out, That it is through craft and cunning collusion, by which these people (the Quakers) gain over proselytes to their religion : They are wise, they are subtle, say they, they have reaching brains ; and so they can but propagate their own party, they will be at any pains.

In answer to whom, my reply is, what craftiness they mean, I must confess, I cannot tell ; but what
 craft

craft I have ever found amongst them, is no other than that of which the Apostle writes to the Corinthians, 2 Cor. xii. 16. 'Nevertheless being crafty (saith he) I caught you with guile:' Which holy craft and godly guile hath appeared in them, as they have been careful to keep a conscience void of offence towards God, and towards all men; taking the Apostle's advice, James iii. 13. 'Who is a wise man, and endued with knowledge amongst you? (saith he) let him shew out of a good conversation his works with meekness of wisdom.' So likewise have they been careful to observe Christ's counsel, Mat. x. 16. who there said, 'Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves.' And thus sanctifying the Lord God in their hearts, having a good conscience, whilst falsely accused, it hath pleased the Lord many times to plead their righteous cause, even in their very adversaries breasts, whereby he hath made their own words to become their burden, and that they have intended to fix upon his people, by which to render them guilty of deceit and fraud, hath returned back upon their own heads: whilst integrity and innocency hath been the others, armour of defence, until such time that God hath wrought their more full deliverance.

But I must bring the matter a little nearer, that so I may write of that which relateth to my own particular: This having occasioned some to wonder, viz. That I should be decoyed (as they call it) after this manner!

manner! For so some have bespoke me, by shewing a seeming pity toward my person, whilst they have manifested enmity against my principle; and therefore, that they might not bear too hard upon me, they have laid the heaviest load upon those about me, * as if for fear of one, and to please another, I had hereby prudently provided to serve my superiors humour: and so, from them, my friends have borne the greatest blame; whilst I, in part, have been excused, considering the many trials, temptations, and snares, whereunto they reckon I have been exposed, which consideration of theirs, hath procured me some allowance, from such as are any whit tender-hearted, amongst my former acquaintance; therefore I hope they will not blame me, if I make use of this allowance, as well to shew them their mistakes herein, as to take off the unjust aspersions that have been cast upon my friends: Wherefore I say, the first mistake is gross, for any thing of force, which is that that some conclude to be the cause of my coming amongst the people called Quakers: that I do declare, I never felt, nay, I now find it to be diametrically opposite to that foundation principle, upon which their religion is built, which principle is Christ the Prince of Peace, who utterly disallows of all compulsion, force, constraint, or violence to be used in matters of religion; and teaches such who

* Who they are that it is supposed I should either fear or flatter, I need not name; for those to whom I write, may easily understand.

learn of him, in meekness to instruct those that are ignorant of the way of truth, and then patiently to wait till he inclines their hearts to walk in it; so that having their dependence upon, and expectation from, the Lord alone, they dare not attempt the propagation of the gospel of his dear Son, by the strength, and in the skill and time of man, without being guided, directed, and subjected by him, in whom is all their help found: this as to the first mistake.

But the second mistake amounts to thus much, viz. That what could not be wrought upon me by constraint and force, was otherwise attempted to be brought to pass, to wit, by subtle insinuations and fair promises, by which (it hath been said) this people use to tamper with those whom they design to make their proselytes.

In answer whereunto, I shall make this reply: This mistake is obvious; for promises of outward advantage and worldly good, availeth nothing that can stand the soul in stead. Therefore it were altogether imprudent, as well as utterly unlawful, to purpose any thing of such a kind upon this occasion; neither indeed was it outward advancement that I sought after, although this is a reproach I have been made to bear: the Lord is my witness herein, who subjected me unto himself, and made me willing to be at his disposing, and to have my lot cast by him. The truth is, corn, nor wine, nor oil, I did not esteem, nor yet length of days to enjoy them; for in my solitudes, the whole

world seemed to me as a very little thing, my soul desiring nothing but a part in God's kingdom, which made me earnestly intreat him, That he would lead me in the way everlasting; wherefore this was my frequent supplication unto him, viz. O thou incomprehensible Majesty! who hast established thy throne in the high and holy heavens; yet dost thou graciously condescend to look down upon the inhabitants of the earth: Wilt thou not be pleased to suffer dust and ashes to plead with thee, and to admit mortal flesh to make request unto thee? Then this is it, O Lord! that I would most earnestly implore of thee, even that thou would cast up, cast up a way for me, and remove all lets and stumbling-blocks from, and mark out a plain path before me, in which I may walk straight forward towards thy heavenly country; and that amidst the various forms there are for worshipping of thee, my soul may certainly know how to serve the aright, and wherewith to bring an acceptable sacrifice unto thee. So that this being the prayer which the Lord often put into my heart, as I then took it, to pray unto him when my soul was seeking the way to his kingdom, promises of outward promotion, had they been proposed, could not have given me satisfaction.

And as for that which hath been termed, the Quakers subtle insinuation, I think it must needs intend their sincere and upright conversation; for as to my own particular, I do declare, there was no way
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by which they did insinuate unto me, but by being found real in what they appeared to be: The heart-searching God having then put my soul upon search to find out a people with whom I might join as with a communion of saints; I looked here and there into many assemblies, but alas! still I saw their conversations so much contradicting their professions, that I could heartily join with none of them: And then, as to their principles, some indeed I did believe, when I heard them declared; but other some, God's witness in my conscience did so testify against, that them I could not receive. And thus finding no people with whom I could join in every thing, I concluded myself to be single in the matters of religion, which made me many a time extend my voice to the Lord in these words, O my God! upon whom I have been cast from my infancy up: How long shall my faith stand alone upon the earth? In answer whereunto, I must acknowledge, the Lord was graciously pleased, even at those very times, to signify unto my spirit, that he had many thousands, though I knew them not, who were sincere and upright before him, unto whom he had regard as to his own children; but still I overlooked this people, of whom I am writing, as if it had been altogether unlikely I should find what I sought for amongst them, although natural affection had laid a bond upon me to judge charitably concerning them: Howbeit, at length there was a way made whereby I was brought to search here also, notwithstanding the many
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false aspersions which my ears were filled with concerning them ; for I could not tell, but that little David, the beloved of the Lord, might lie hid under the stuff, whom God hath anointed to reign in self-seeking Saul's stead ; wherefore I then was willing to look amongst this people, to wit, the Quakers, and turn up the foul covering which others had cast upon them, under which I soon saw a glorious one lie hid, the form of whose countenance was like the Son of God. And now having not only sought, but found the Lord and his people in the earth, in their behalf do I here set my *probatum est* (I have proved them) in the thing which they profess : they profess themselves the disciples and followers of Jesus Christ, from whom they derive their name Christian ; which name, though it were given the disciples [in scorn] at first in Antioch, Acts xi. 26. yet did they, and so do these, esteem it an honourable epithet : and therefore have they laboured to answer their Christian calling, with such a meek, patient, holy, harmless, humble, trembling, self-denying conversation, as may be most conformable to the pattern of Christ Jesus, the high priest of their profession : so that now, I say, upon my search amongst them, I have found those who are guided by the principle of truth in themselves, by which they were called (for it is such only whose cause I am vindicating) very careful to walk worthy of their high and holy calling, like as they have been called by this inward principle to be saints, so by it have they led faint-like lives, that thereby

they

they might reach to the same principle in the consciences of others: And by this their innocent life, I needs must acknowledge, I felt my own conscience powerfully reached for some time, before my judgment was fully satisfied; but having those words of our Saviour imprinted upon my mind, John vii. 17. 'If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.' Then immediately I consulted not with flesh and blood, but was made willing to give up to the obedience of his will revealed in my conscience; and so I came to receive the faith of that principle which the Quakers do profess, and by it am I joined to them, not only in head, but in heart; so that this faith by which I am united to them, is more than a mere natural credential, that stands in the bare assent to the truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the author, and I trust, will be the finisher of the same.

But there hath arisen another wonder, and that is, that not myself only, but also my brother and sister should together, and that so quickly too, become converts to the truth; at this (say some) we cannot but greatly admire.

To which, though it may suffice for answer, to let them know, the Lord's works are all works of wonder, and therefore may very well be admired by beholders; yet I must needs say, there is little reason why such should wonder, that true conversion should

at once pass upon three, who talk so much of expecting a nation to be born in a day; sure if their faith can conclude the certainty of the latter, they need not be so incredible concerning the truth of the former; no doubt therefore, but it was prejudice enough against the truth, that caused some to say, It must needs be hypocrisy which brought us all at once into the possession of it. But the truth is, such neither know how we came by it, nor can they tell what progress we have made in it; how far any of us do witness a real change, my soul is made to rejoice therein, and for this I bow my knee to the God and Father of our Lord Jesus Christ, That he would prosper and carry on this his own work more and more in every one of our hearts; yet dare we not be found false witnesses for God, in speaking of things beyond our measure, or boasting of that which we have not attained; for though it may be granted, we did feel an inward and effectual call, much about a time, to come out of spiritual Egypt's land, yet must we travel through the spiritual wilderness, before we arrive at the heavenly Canaan: therefore I would have none mistake, so as to think that conversion is wrought in an instant, for it is a gradual work, carried on by degrees in the soul, which is not presently complete and perfect; although the very first motion towards it, proceeds from a principle which is perfect in itself, and which will in time perfect the soul, as it follows the leadings thereof: but if any shall sit down by the way, on this side the moun-

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tain of true holiness, notwithstanding they began in the spirit, yet if they end in the flesh, how far soever they have travelled on in their journey, still may their carcases fall in the wilderness. Howbeit I write this not to discourage any, but to provoke to diligence, as well myself, as others, that after we have set out towards the promised land, and had a sight of it, none of us may grow weary, nor faint in our minds, and so fall short of the everlasting rest: for it is not a bare conviction of the truth in our understandings, which may produce a change in the judgment, opinion and profession, that will serve our turn; without there be a change wrought in the inward, as well as the outward man, whereby the heart may be thoroughly sanctified and made clean, there can be no real conversion; yet may we say, since we have felt the beginnings of this work in our hearts, we have been made as signs and wonders in the earth; whilst we have been weaning from the world's breasts, we have been made a mock to the scoffing Ishmaels of our age: but be it so, we are not much concerned, having an eye to the hope set before us, we do not only despise the world's flatteries, but also contemn its scorns, even as those worthies of old, who after they were illuminated, endured a great fight of afflictions, partly in being made a gazing-stock both by reproaches and afflictions, partly by being companions with them that were so used; yea, though they had trials of cruel mockings, yet they esteemed the reproach of Christ greater riches than

than the treasures of Egypt; for they had an eye to the recompence of the reward, and patiently they endured this, with much more, as seeing him who is invisible; which you may read in the tenth and eleventh chapter of Hebrews more at large: wherefore we think it not strange concerning the fiery trials that are to try us, as though some strange thing happened unto us, when the wicked approach us, and speak all manner of evil against us falsely for Christ's sake; in this we account ourselves happy, yea, we secretly rejoice that he hath accounted us worthy to suffer shame for his name, himself having said to our comfort, 'Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of Man's sake; rejoice ye in that day (saith he) and leap for joy, for behold your reward is great in heaven; for in the like manner did their fathers unto the prophets,' Luke vi. 22, 23. So it is no wonder that the world hate us; for we know they have hated all the righteous generations that went before us; 'They were defamed and made as the filth of the world; yea, they were accounted the off-scouring of all things,' 1 Cor. iv. 13. by the wicked of that generation; and so are their off-spring esteemed with such a sort of people even at this present time: for the seed of the righteous have always been despised in the eyes, and reproached in the mouths of the proud ungodly world. Howbeit, they have learned to

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put their trust in him, who hath promised to 'keep
 ' them in a payilion from the pride of man, and to
 ' hide them from the strife of tongues,' Psalm xxxi. 20.
 Yet some there are that say, ' Their tongues are their
 ' own, who is the Lord over them?' Psalm xii. 4.
 And such, I may say, have sorely railed on me both in
 word and writing, wherein were queries, which I think
 not worthy to receive an answer, because they came
 from a nameless author: therefore I will leave them
 with their remote questions; winding up all in this
 conclusion, let none any longer inquire at a distance
 after the Quakers and their principle, as Nathaniel did
 concerning Christ, John i. 46. saying, ' Can there
 ' any good thing come out of Nazareth?' but let
 them remember the answer of Philip, who bid him
 ' Come and see;' so shall they meet with satisfaction
 in that inward principle of divine light, and the pro-
 fessors of it, which hath made many, and now hath
 made me, a spiritual traveller for souls eternal wel-
 fare.

ELIZABETH BATHURST.

A N
E P I S T L E
T O

*Such of the Friends of Christ, as have
lately been convinced of the Truth as
it is in Jesus.*

MY dear friends and spiritual relations, unto whom by grace I am allied, in the love of truth I send you this salutation: often have you been upon my mind, long before I found a place to write unto you; for though it was first upon me to write to my former friends and acquaintance, and natural relations; yet you being that new kindred spoken of by Christ, Mat. xii. 50. thus are you nearer to me by the union of his inward grace, than any unconverted thereunto can be.

And now I tenderly admonish you, that as you are convinced of the saving power of this divine principle, to wit, the light of Jesus manifest in the conscience, see you keep constantly therein; for, friends, let me tell

tell you, here lieth our strength in these times of trial, herein is our safety in this day of danger, in this you will be sure and quiet, when peoples hands shall be upon their loins, because of fear in the night ; yea, though you may be come but to the dawning of this day of God, where you can discern but the glimmering of its light appear, which may at present shew you trouble, and minister condemnation to your souls for your evil deeds, placing judgment on your heads, making you possess the punishment of your iniquities that are past, so that instead of peace, you may have great bitterness ; yet be persuaded to dwell in the judgment, Isa. xxvi. 8, and xli. 1. wait patiently upon God, who draweth near to you in the way thereof, and I will assure, in this light you shall see more light, and in it consolation and salvation shall be enjoyed. Wherefore I now write unto you, little children, in the spiritual stature, being myself one of that number, by way of exhortation, to cast away your idols, and keep yourselves from them ; say unto them, ‘ Get ye hence to the moles and to the bats, Isa. ii. 20. Friends, you know what I mean by them ; turn in, and I am sure the light will let you see them, and the sooner you part with them, the sooner will you find forgiveness with the Lord, for the idolatry which he hath beheld in them : and when your idols are utterly destroyed, then shall you be joined to the Lord in a perpetual covenant that shall never be broken : and here will your bow abide in strength, wherewith you shall

shall shoot at Mystery Babylon, and see her falling down, yea, though her archers may shoot forely at you, yet shall they not be able to hurt you; for the Lord, the help of Israel, will be a shield before you, and will turn back their arrows into their own quiver, so shall they hang by their sides, and stick in their hearts, who privily intended to wound the innocent without cause. Yet it is very likely the wicked will be pushing at you, and casting scandalous calumnies upon you; in which I cannot but tenderly sympathize with you, having myself lately passed those piques of the enemy, renowned be the Lord of hosts, the captain of my salvation, which caused me to march through valiantly, and hath also given me the victory; so that though I speak not boastingly, yet I can say, the revilings of the ungodly do not at all dispirit me, for now I can take their reproaches for Christ's sake, and bind them as an ornament unto me: to God be all the glory, who hath raised this spirit of courage and Christian fortitude in me, and now hath called me to call on others to wait upon him, that they may be thus strengthened with might in their inward man by him. Therefore, 'Wait on the Lord, be of good courage, and he shall strengthen your hearts, wait I say, on the Lord,' as said holy David, Psal. xxvii. 14. so shall one chase a thousand, and two put ten thousand to flight: friends read inwardly, so you will understand me; I do not mean that you should avenge yourselves on any with carnal weapons of war; no, no, but as you stand and wait

wait in the light of the Lord, though you can handle neither sword nor spear, he will make you now appear comely as Tirzah, and terrible to the wicked, even as an army with banners : for though the remnant of the just, as to outward defence, are left this day like a city without gates or walls, whom the wicked will be plotting against, ' yet God will laugh at him, for he ' seeth that his day is coming, Psal. xxxvii. 13. and hath also given me this confidence of hope in him, to wit, that he will not give his people into the hands of cruel Lords, nor suffer men of fierce countenance to rule over them : but they shall be as standers in the gap, and stakes in the hedge, though some may be but of tender growth, to stop the enemy from laying waste our country; and to stay the Lord's fore and terrible stroke.

Ah, friends ! is it not pity that sin should make an Aceldama of our nation and this city ? see therefore ye mind your inward reprovcr, that ye may be no cause in procuring the nation's misery. You children of the light, arise therefore and shine ; for your light is come, which will adorn your conversation ; let it now appear throughout your whole behaviour ; so shall your words and actions glorify your heavenly Father : thus shall the wicked see our rock hath not sold us ; for stronger is he that is in us, than they that are against us : so though they may outwardly beset us, yet we have a rock to shelter us, where the enemy shall despair for ever coming at us. Wherefore faint not

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in your minds, nor be discouraged in your spirits, at the tidings you hear abroad, but dwell within your tent, and serve the Lord with fear, every one in your sphere, so shall you shine like stars in their proper orbs; yea, though some of us may be but of small magnitude; as in the natural firmament, one star differs from another star in glory; yet as we abide in the fear, being clothed with humility, so shall we be preserved in our spiritual station, while we are as strangers and pilgrims on the earth, to have our conversation honest (and as much as in us lies inoffensive) amongst them that are without, that whereas they speak against us, as evil doers, they may by the good works which they shall behold in us, glorify God in the day of their visitation, 1 Peter ii. 11, 12. so shall we convince the world of that principle of light and grace, that shineth in their hearts, which if they turn into it, and obey it, it will teach, and enable them, to deny ungodliness, and worldly lusts, and to live righteously, soberly, and godly in this present world. And by this grace shall we be to those about us, as saviours in the hand of the Lord upon Mount Sion, as others have been to us, when we were in spiritual Babylon: thus we being as a city set upon a hill, for people to behold, this shall they confess, Verily God is in us; when their hearts shall fail them for very fear of what men are about to bring to pass. But would the inhabitants of this island bow to the sceptre of the Son of God in their hearts, they should not need

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to be afraid of any triple leagues or conclave consultations to do them hurt; for yet would God arise, and break such associations, and take such wicked wits in their own craftiness, so that their hands should not find their enterprizes; so should England become the renown of kingdoms, and a mart of nations, maugre the strength of hellish combinations. Therefore let them that read me, mark what I say, for the Lord of hosts hath determined, ‘ That the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and [himself] alone shall be exalted in that day,’ and men’s idols he will utterly abolish; yea, he ‘ will famish the gods of the earth, and men shall worship him every one from his place,’ as say the prophets, Isa. ii. 17, 18. Zeph. ii. 11. Again he saith, ‘ I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images,’ Isa. xlii. 8. Wherefore such who will not turn from their idols, to serve the living God, so as to break off their sins by a real reformation, he will be terrible unto them, and will certainly visit them with ruin and destruction.

But you who know the Lord, and are turned in unto him, do you put your trust in him, who is prince of the kings of the earth, unto whom all power doth belong, and ‘ through God you shall do valiantly; for he it is that shall tread down our enemies,’ Psal. lx. 12. Friends, I mean chiefly as to the inward, yet am I to exhort you as to the outward this day, that you be ‘ in nothing terrified by your adversaries,

‘versaries, which is to them an evident token of perdition, but to you of salvation, and that of God,’ Phil. i. 28. for the shields of the earth are his; therefore trust you in him, whose name is, the Lord of hosts, yea, the Lord Jehovah, in whom is everlasting strength; who is ‘a strong hold in the day of trouble,’ and he knoweth them that trust in him;’ Nahum i. 7. so shall fear be far from you; and as for terror, it shall not come near you: you meek and harmless ones, you shall increase your joy in the Lord, and ‘shall inherit the earth, and delight [yourselves] in abundance of peace;’ Psal. xxxvii. 11. for the righteous God will establish the just, when bloody and deceitful men shall not live out half their days: you shall triumph in Christ Jesus, who will make manifest the favour of his wisdom by you in every place; so that though you may suffer, yet shall you not despair, for in due time the Lord will be your deliverer. Wherefore, lift up the eyes of your minds this day, and look for the Son of man’s appearing, who hath determined to destroy the man of sin by the spirit of his mouth, and by the brightness of his coming.

And now it rises in me to write a word to comfort you, you friends of the bridegroom, that mourn for his withdrawing, and eat your bread with quaking, and drink your water with trembling, as those who find no comfort, till you do enjoy him, Ezek. xii. 18.

Wait without weariness, and you shall behold his countenance, and hear his pleasant voice, which will revive your spirits; but still be you mindful when you hear things unutterable, that you keep low and humble, so shall you be kept from the snares of the devil. And friends, let no outward things overset your minds, but sit loose in heart from all that here you have, that nothing may be preferred like the favour of the Lord.

And you of tender years, who are void of worldly cares, be ye aware of pleasures, pride, and worldly honours, for these may be your snares: I am sensible many are the temptations to allure you unto vanity; but as you eye the Lord, they shall not overcome you; he will fight your battles for you, and lift up a standard in you against your souls enemies, and Satan and his host shall fall like lightning before you; therefore stand you still, and wait for God's arising, so shall all his enemies be scattered before him: and he will surely rise against our spiritual adversaries, and bring them down in us, that they may not insult over us; for the Lord takes notice of the kindness of our youth, and is well pleased to have our first ripe fruits holiness unto him, wherefore he assures us, that as we continue in the well doing, we shall always inherit his blessing. Therefore you weak and feeble ones, put your trust in him; for 'he giveth power to the faint, and to them that have no might he encreaseth strength,' Isa. xl. 29. This our spiritual shepherd hath a tender regard

to

to the hindmost of his flock; he gathereth his lambs with his arms, and carrieth them in his bosom, and gently leadeth those that are young: and thus, as we follow the Son of God, our leader, Christ Jesus, our captain and commander, so shall we become as a well disciplined army, marching on in order, every one keeping our ranks, and making war in righteousness with the prince and powers of darkness; the weapons of our warfare not being carnal, but spiritual, mighty through God to the pulling down the strong holds of sin and Satan, and casting the dragon, the beast, and the false prophet, together with the spiritual locust, into the bottomless pit, where they shall sink into the lake of his divine wrath, so as never to rise more to cover the earth. For friends, we are this day as an ensign among the people, exposed unto many spectators, and the Lord's presence is amongst us, magnified be his name, because his glory rests upon us: and as we wait on him, he will appear more and more in our meetings, and crown our assemblies, and make our ancients honourable, and our young men like Eldad and Medad, and our damsels like the daughters of Philip. Yea, though we have not all the gift of prophesying, vocally, bestowed on us, yet by our upright carriage, we shall every one become preachers of righteousness amongst our neighbours, whereby we shall reach to the witness that lieth slain in their consciences, and shall cause it to arise and stand upon its feet, and prophesy in their streets; so shall we raise

up that in themselves that will judge them for their sins : though the love of God hath taught us to be kindly affectioned towards all, and to be pitiful, notwithstanding we are grieved to behold the sad and woful state of the wicked world; yet can we praise the Lord in spirit, that he hath turned us from darkness unto light, and from Satan unto himself, and hath made us to turn our back upon the glory of the earth, before this day of shaking came upon it, when men's confidence in it shall be shaken, and their expectation from it disappointed, then shall those who truly fear the Lord be abundantly satisfied.

For friends, I must acknowledge, it often arises in my soul, as a return of thanks to God, viz. the remembrance which he gives me of the time of his love, even when my soul was secretly crying, Where shall I find true rest? Then was the Lord pleased to bring me to the mountain of his holiness, where a peaceable dwelling is, and that just before their disturbances broke out in this part of the world, where my lot is cast : O ! praised be his name, for now he hath taken me into his family, and makes me to sit down with the ancients of his house, at the table of his blessing, where he feedeth every one with food convenient for them.

And now friends, let me mind myself, and you, that we greatly love and esteem, and in honour do prefer those that were in truth before us ; some of whom have been made as trumpets, by the breath of the

the Lord, to sound the everlasting gospel in our ears; and others, on whom the gift of utterance hath not been bestowed, yet have they taught us to fear God, and give glory to him, by the example which they have set before us; and thus respecting these as elders, so shall love regularly extend itself towards all others. I write this to you friends, only by way of remembrance, as knowing none need teach us to love those who 'have obtained like precious faith with us,' 2 Pet. i. 1. much less need we any human teachings, to esteem such as held the same ancient faith before us, for we are taught of God to love one another, and by this shall all men know that we are the disciples of Christ Jesus, John xiii. 35. Thus as they behold our comely order, whilst we live in love together, like children of one father, and in the inward union dwell, so shall they discern the splendor of the truth to shine in and amongst us, even like an orient pearl: and so shall we be bound up together in the bundle of love and life in Christ Jesus, and shall grow up in him like willows by the water courses, and as tender plants which God's right-hand hath planted; and our natural talents augmented, to serve the Lord with faithfulness in our several places, where we shall be as lights unto the world, whilst our dwelling is here amongst them, and then having improved our talents to the glory of God, and run well to the end of our race, when our course is finished, we shall lay down our heads in peace, and

hear that joyful sentence pronounced on us, ' Well
 ' done good and faithful servants, enter ye into the joy
 ' of your Lord;' where we shall receive the end of our
 faith, even the final salvation of our immortal souls,
 which shall eternally live to sing and set forth praises
 and hallelujahs in the highest to him that sits on the
 throne, and to the Lamb, Christ Jesus, who hath re-
 deemed us from the earth, unto whom the praise doth
 belong, for the assistance of his spirit in this thing.

Given forth by one of the least of the flock of
 Christ, whose outward name is

ELIZABETH BATHURST.

T H E

THE
S A Y I N G S
O F
W O M E N,
WHICH WERE SPOKEN
UPON SUNDRY OCCASIONS,

IN SEVERAL PLACES OF THE SCRIPTURES,

Briefly collected and set together; to shew how the Lord poured out of his Spirit upon the whole House of Israel; not only on the male, but also on the female; and made them stewards of the manifold gifts of his grace, and as those who knew they must give an account of their stewardship to the Lord.

So did all the women that were wise in heart, manage their particular talents, to the praise and glory of God.

L O N D O N:

PRINTED BY J. PHILLIPS, 1788.

THE
S A Y I N G S
O F
W O M E N, &c.

1st. **W**E find the sayings of faithful Sarah concerning her son Isaac, the child of promise, to whom the inheritance belonged, when she saw Ishmael mocking of him, she said to Abraham her husband, 'Cast out this bond-woman and her son, ' for the son of this bond-woman shall not be heir with ' my son, even with Isaac.' And God commended her care, and justified her speech, saying unto Abraham, ' Let it not be grievous in thy sight, because of the ' lad, and because of thy bond-woman; in all that ' Sarah hath said unto thee, hearken unto her voice, ' for in Isaac shall thy seed be called,' Gen. xxi. 10. 12.

2d. We find Rebecca the wife of Isaac, speaking to the Lord, and the Lord answering her, Gen. xxv. 22, 23. when she was with child of Jacob and Esau,

the children struggling together within her, she went to inquire of the Lord, [not of doctors] saying, 'If it be so, why am I thus?' 'And the Lord said unto her, 'two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.' And after the children were born, and come to age, he spoke unto her son Jacob, and instructed him how he should obtain the blessing which God had promised, Gen. xxvii. 6. and so on. And afterwards she took care of her son Jacob, concerning his marriage, saying to Isaac her husband, If Jacob take a wife of the daughters of Heth, such as these, which are of the daughters of the land, what good shall my life do me? verse the last. And Isaac approved of her speech, and called Jacob and blessed him, and said unto him, 'Thou shalt not take a wife of the daughters of Canaan,' Chap. xxviii. 1.

3d. We find Rachel and Leah speaking unto Jacob in these wholesome words, saying, 'Now then whatsoever God hath said unto thee, do,' Gen. xxxi. 16.

4th. We find Miriam the prophetess speaking to an assembly of women, Exod. xv. 20, 21. when Moses had made an end of his song of praises to the Lord for the salvation and deliverance of his people, Psal. lxxviii. 25. then 'Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women
' men

‘ men went out after her with timbrels and with
 ‘ dances, and Miriam answered them, ‘ Sing ye to
 ‘ the Lord, for he hath triumphed gloriously; the
 ‘ horse and his rider hath he thrown into the sea,’
 &c.

5th. We find Deborah a valiant mother and judge in Israel, and she was also a prophetess, speaking to Barak a captain, who had ten thousand men at his feet, yet she instructed him how he should go up against Sisera, captain of Jabin’s army, the children of Israel’s enemy, and she said, ‘ I will surely go up
 ‘ with thee, notwithstanding the journey thou takest
 ‘ shall not be for thine honour, for the Lord shall sell
 ‘ Sisera into the hands of a woman,’ read Judges iv. throughout. And then we have her song, wherein she magnified the name of the Lord, and said,
 ‘ Blessed above women shall Jael the wife of He-
 ‘ ber the Kenite be, blessed shall she be above
 ‘ women in the tent,’ &c. Judges v. 24. And she made a large declaration of the righteous acts of the Lord in the foregoing and following verses, for he it was that had avenged his people of their enemies.

6th. We find Jephthah’s daughter saying to her father, ‘ If thou hast opened thy mouth unto the Lord,
 ‘ do unto me according to that which hath proceeded
 ‘ out of thy mouth, forasmuch as the Lord hath
 ‘ taken vengeance for thee of thine enemies, even
 ‘ of the children of Ammon,’ Judges xi. 36.

7th. We find Manoah’s wife saying to her husband, ‘ A man of God came unto me, and his coun-
 ‘ tenance

'tenance was like the countenance of an angel of
 'God, very terrible, but I asked him not whence he
 'was, neither told he me his name; but he said unto
 'me, Behold thou shalt conceive and bear a son; and
 'now drink no wine, nor strong drink, neither eat
 'any unclean thing, for the child shall be a Nazarite
 'to God from the womb, to the day of his death,'
 Judges xiii. 6, 7. And when Manoah said to his
 wife, 'We shall surely die, because we have seen God,'
 his wife being more stedfast in faith, wisely answered
 and encouraged him, saying, 'If the Lord were pleas-
 'ed to kill us, he would not have received a burnt-
 'offering and a meat-offering at our hands, neither
 'would he have shewed us all these things.'

8th. We find Naomi, speaking concerning her
 own adversity, saying to the people of Bethlehem,
 'Call me not Naomi, call me Mara, for the Al-
 'mighty hath dealt bitterly with me; I went out full,
 'and the Lord hath brought me home again empty,
 'and hath afflicted me,' Ruth i. 20, 21.

9th. We find Ruth the Moabitefs, speaking com-
 fortably to Naomi her mother, in her sorrow, saying,
 'Intreat me not to leave thee, or to return from
 'following after thee, for whither thou goest, I will
 'go, and where thou lodgest, I will lodge, thy people
 'shall be my people, and thy God my God, where
 'thou diest, will I die, and there will I be buried;
 'the Lord do so to me, and more also, if ought but
 'death part thee and me.' Ruth i. 16, 17. And af-
 terwards,

terwards, both these women found favour from the Lord, and the women of the city blessed the Lord on their behalf,' Ruth iv. 14.

10th. We find Hannah praying in the temple, and pouring out her soul before the Lord; and the Lord heard her, and granted her petition, 1 Sam. i. from verse 10 to 18. And when her request was granted, she made a fervent and large speech, in magnifying and exalting the Lord, Chap. ii. from verse 1 to 10.

11th. We find when Saul and David had made a great slaughter upon the Philistines, the women came out of all the cities of Israel, singing and dancing with instruments of musick; and the women answered one another as they played, and said, 'Saul hath slain his thousands, and David his ten thousands,' 1 Sam. xviii. 6, 7. And as the women were partakers of outward salvation and deliverance, as well as the men, by David in the time of the law, so are they partakers with their brethren of inward salvation and deliverance from the devil, by Christ the captain of our salvation: and therefore they ought to praise and make melody in their hearts to the Lord, now in the time of the gospel.

12th. We find Abigail, the wife of Nabal, speaking to king David, saying, 'Let thine hand-maid, I pray thee, speak in thine audience, and hear the words of thine hand-maid.' And so she went on, and preached a large sermon to him, as we find written, 1 Sam. xxv. 24 to 31. And David the king
heard

heard her patiently, and afterwards he said unto her, ' Blessed be the Lord God of Israel, which sent thee ' this day to meet me, and blessed be thy advice, and ' blessed be thou, which hast kept me this day from ' coming to shed blood,' ver. 32, 33. So we see this wise woman, by her prudence and innocence, saved her house from destruction.

13th. We find the woman of Tekoah speaking to king David, yea, she communed with him, till she convinced him of the matter she had to say unto him, see 2 Sam. xiv. 4. and so on. Though she spoke in a parable, yet by her discretion she made reconciliation between David and Absalom, and caused the king to call home again his banished, which he had expelled from him.

14th. We find a wise woman of the city of Abel, speaking to Joab the general, yea, she preached to him, and told him, ' she was one of them that were ' faithful in Israel, and thou seekest to destroy a city ' and mother in Israel;' said she, ' why wilt thou ' swallow up the inheritance of the Lord?' 2 Sam. xx. from verse 16 to 20. So she convinced him, and preserved the city: and her wisdom, courage and faith is recorded to posterity.

15th. We find a poor widow speaking to the prophet Elijah, saying, ' I have no cake, but a handful of meal ' in a barrel, and a little oil in a cruise, and behold I ' am gathering two sticks, that I may go in and dress ' it for me and my son, that we may eat it and die,'

1 Kings

1 Kings xvii. 12. Yet in faith she made the prophet a cake thereof first, and she found that her meal and oil wasted not, as you read, verse 16, for the Lord gave in a supply, who had commanded her to sustain the prophet, verse 9. So she had the reward both of her faith and works.

16th. We find the Shunamite woman speaking to her husband concerning the prophet Elisha, saying, ' Behold ! now I perceive that this is a holy man of ' God, which passeth by us continually, let us make ' a chamber, I pray thee, on the wall, and set for him ' there a bed, and a table, and a stool, and a candle- ' stick, and it shall be when he cometh to us, ' that he shall turn in thither,' 2 Kings iv. 9, 10. Thus she was sensible of the necessity of the prophet in his journey, and according to her care, the prophet was careful it might be recompensed to her, see verse 13. For she was a great woman, and had no child, therefore the prophet told her, ' she should have a ' son,' and she had so according to his word ; and when the child died, she had faith to believe, and also told her husband, ' that if she went to the man of ' God, all should be well : ' and it was so, for by faith she received her dead raised to life again, Heb. xi. 35. as you may read, 2 Kings iv. 23. 36.

17th. We find a captive maid who was brought out of the land of Israel, and waited upon the wife of Naaman the Assyrian, who was a leper, saying to her mistress, ' Would God my Lord were with the pro-
' phet

‘phet that is in Samaria, for he would recover him of
 ‘his leprosy:’ thus she spoke from the sense she had
 of the power of the Lord, which he would shew
 through his prophet; and it proved so, for Naaman
 went unto him, and was healed, 2 Kings v. 3.

18th. We find Huldah the prophetess, which
 dwelt in the college in Jerusalem, speaking to Hilkiah
 the priest, and Shaphan the scribe, and to the king’s
 chancellor, which he sent, and commanded to com-
 mune with her; and to them, and those that came
 with them, she made a large declaration in the name
 of the Lord, as you may read, 2 Kings xxii. from
 verse 14 to the end. Now here, neither king nor
 priest, despised a woman’s speech.

19th. We find queen Esther speaking to king
 Ahasuerus, in behalf of the poor Jews, her people;
 Mordecai her uncle having sent unto her, she bid the
 messengers return him this answer, ‘Gather together
 ‘all the Jews that are present in Shushan, and fast ye
 ‘for me; neither eat nor drink three days, night nor
 ‘day; I and my maidens will fast likewise:’ and (with
 courage and resolution she said) ‘so I will go in unto
 ‘the king, which is not according to the law, and if
 ‘I perish, I perish, Esth. iv. 16. And by her dis-
 creet behaviour she obtained favour of the king, God
 inclining his heart, so that he held out the golden
 sceptre to her, and said unto her, ‘What wilt thou
 ‘queen Esther, and what is thy request? it shall be even
 ‘given

' given thee to the half of the kingdom,' chap. v. 2, 3.
 So again, chap. vii. 3. ' Then Esther the queen an-
 ' swered, and said, If I have found favour in thy sight,
 ' O king! and if it please the king, let my life be
 ' given me at my petition, and my people at my re-
 ' quest, for we are sold, I and my people to be de-
 ' stroyed, to be slain, and to perish: but if we had
 ' been sold for bond-men and bond-women, I had
 ' held my tongue, although the enemy could not coun-
 ' tervail the king's damage. Then the king Ahasue-
 ' rus answered and said unto Esther the queen, Who is
 ' he? and where is he that durst presume in his heart
 ' to do so? and Esther said, The adversary and
 ' enemy is this wicked Haman, ver. 3, 4, 5, 6. And
 Esther spake yet again before the king, and fell down
 at his feet, and besought him with tears to put away
 the mischief of Haman, and his device that he had
 devised against the Jews. Then the king held out
 the golden sceptre towards Esther, so Esther arose, and
 stood before the king, and said, ' If it please the king,
 ' and if I have found favour in his sight, and the thing
 ' seem right before the king, and if it be pleasing in
 ' his eyes, let it be written to reverse the letter devised
 ' by Haman,' ' which he wrote to destroy the Jews,
 ' which are in all the king's provinces, for how can I
 ' endure to see the evil that shall come upon my peo-
 ' ple? or how can I endure to see the destruction of
 ' my kindred?' Esth. viii. 3, 4, 5, 6. And the king
 granted.

granted it. So by her wisdom, faith, and innocent resolution, she saved her people, and became a nursing mother in Israel.

20th. We find king Solomon's mother saying to her son, by way of instruction, ' Give not thy strength
' unto women, nor thy ways to that which destroyeth
' kings. It is not for kings, O Lemuel ! it is not
' for kings to drink wine, nor for princes strong drink,
' lest they forget the law, and pervert the judgment
' of any of the afflicted : give strong drink unto him
' that is ready to perish, and wine to those that be of
' heavy hearts ; let him drink and forget his poverty,
' and remember his misery no more : open thy mouth
' for the dumb in the cause of all such as are appoint-
' ed to destruction : open thy mouth, judge right-
' eously, and plead the cause of the poor and needy,'
Prov. xxxi. 3 to 9.

Thus we find many renowned women recorded in the Old Testament, who had received a talent of wisdom and spiritual understanding from the Lord, as good stewards thereof they improved and employed the same to the praise and glory of God.

So likewise in the New Testament we find another number of many daughters, who as they were made heirs of the grace of life, together with their brethren ; so upon sundry occasions they spoke and praised the Lord, who had bestowed mercy on them.

And

And here, first, we find the woman of Canaan speaking unto Christ in behalf of her daughter, crying out, and saying, ‘ Have mercy on me, O Lord ! thou ‘ son of David, my daughter is grievously vexed with ‘ a devil,’ Mat. xv. 22. And again, ‘ she came and ‘ worshipped him, saying, Lord help me,’ verse 25. ‘ But he answered her, and said, It is not meet to take ‘ the childrens bread, and cast it unto dogs. And she ‘ said, Truth Lord, yet the dogs eat of the crumbs ‘ which fall from their masters table. Then Jesus ‘ answered and said unto her, O woman ! great is thy ‘ faith, be it unto thee even as thou wilt : and her ‘ daughter was made whole from that very hour,’ verse 26, 27, 28.

2d. We find a worthy and noble act recorded of a woman, who having an alabaster box of very precious ointment, it is said, she poured it on Jesus’s head as he sat at meat, Mat. xxvi. 7. for which the disciples reproved her ; but when Jesus understood it, he spoke in her justification, saying unto them, ‘ Why ‘ trouble ye the woman, &c. Verily I say unto you, ‘ whosoever this gospel shall be preached in the ‘ whole world, there shall also this, that this woman ‘ hath done, be told for a memorial of her,’ as you may read from verse 8 to 13, more at large. And Mark makes mention of it again, chap. xiv. 3. and John likewise, chap. xi. 2. Now though there is no mention of what she said at that time, yet what she did
is

is recorded, and she is commended by Christ her Lord, as worthy of commemoration unto all generations.

3d. We find Pilate's wife speaking in behalf of Christ, when her husband was sat down on the judgment-seat, she sent unto him, saying, 'Have thou ' nothing to do with that just man, for I have suffered ' many things this day in a dream because of him,' Mat. xxvii. 19.

4th. We find the woman that was twelve years diseased, and had spent all her living upon physicians, and still grew worse and worse; her faith in Christ was so strong, that she believed, and also said, ' If ' I may touch but his clothes, I shall be whole,' Mark v. 28, and so on. And when Christ felt healing virtue go out of him, he inquired, who it was that touched him; then the woman came trembling, and fell down before him, and told him all the truth what she had done; and Christ did not reprove her for speaking to him, but he said unto her, ' Daugh- ' ter, thy faith hath made thee whole, go in peace.'

5th. We find the Virgin Mary, to whom the angel of God was sent, telling of her, that by the power of the Most High, she should bring forth a son, whose name should be called Jesus, and he should be the son of the highest, and he should reign over the house of Jacob, and of his kingdom there should be no end, Luke i. 26, and so on. Now though
this

this seemed to her impossible, that such a thing should be, yet in faith she believed, and said, ‘ Behold ! the
 ‘ handmaid of the Lord, be it unto me according to
 ‘ thy word,’ verse 38. And then we have her song of praise from verse 46 to 55. ‘ And Mary said, My
 ‘ soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the
 ‘ low estate of his hand-maiden : for behold ! from
 ‘ henceforth all generations shall call me blessed, for
 ‘ he that is mighty hath done to me great things, and
 ‘ holy is his name, and his mercy is on them that
 ‘ fear him from generation to generation ; he hath
 ‘ shewed strength with his arm, he hath scattered the
 ‘ proud in the imagination of their hearts ; he hath
 ‘ put down the mighty from their seats, and exalted
 ‘ them of low degree ; he hath filled the hungry with
 ‘ good things, and the rich he hath sent empty away ;
 ‘ he hath holpen his servant Israel, in remembrance of
 ‘ his mercy, as he spake to our fathers, to Abraham
 ‘ and to his seed for ever.’

6th. We find Elizabeth, the wife of Zacharias the priest, saying, ‘ Thus hath the Lord dealt with
 ‘ me, in the days wherein he looked on me, to take
 ‘ away my reproach among men,’ Luke i. 25. This was when she was with child of John the Baptist, the fore-runner of Jesus Christ, and when Mary came into her house, she was filled with the Holy Ghost, and spoke out with a loud voice, saying, ‘ Blessed art
 ‘ thou among women, and blessed is the fruit of thy
 ‘ womb,

‘womb, and whence is this to me, that the mother of
 ‘my Lord should come unto me? for lo as soon as
 ‘the voice of thy salutation sounded in my ears, the
 ‘babe leaped in my womb for joy; and blessed is she
 ‘that believed, for there shall be a performance of
 ‘those things which were told her from the Lord,’
 verse 42, and so on.

7th. We find ancient Anna, a prophetess, a ‘wi-
 ‘dow of about fourscore and four years, which de-
 ‘parted not from the temple, but served God with
 ‘fastings, and prayer, night and day; when the child
 ‘Jesus was brought thither, and she coming in at
 ‘that instant, gave thanks likewise unto the Lord,
 ‘and spake of him to all them that looked for re-
 ‘demption in Jerusalem,’ Luke ii. 37, 38.

8th. We find Christ and Mary communing toge-
 ther, Luke x. 39. And when Martha would have
 called her away from sitting at Jesus’s feet, where she
 heard his word, Christ reprov’d her for her cumber,
 and commended Mary, saying, ‘She had chosen that
 ‘good part, which shall not be taken away from her,’
 verse 42. And this is chronicled and left upon record,
 that all people might chiefly prefer the better part, and
 esteem the word of truth as the one thing needful.

9th. We find certain women, which followed
 Christ even to his crucifixion, see Mark xv. 40. giv-
 ing testimony of his resurrection, Luke xxiv. 10. It
 is said, it was Mary Magdalen and Joanna, and Mary
 the mother of James, and other women that were
 with

with them, which told these things unto the apostles, viz. That Christ was risen; and ver. 22, 23, 24. one of the brethren, named Cleophas, confessed to Christ, That certain women of their company made them astonished, which were early at the sepulchre, and when they found not his body, they came, saying, That they had seen a vision of angels, which said, That he is alive; and certain of them which were with us, went to the sepulchre, and found it even as the women had said.

10th. We find Christ, the head of the church, discoursing with the woman of Samaria concerning living water and worship, John iv. from ver. 7 to 27. as you may read at large; she desired living water, ver. 15. and by the answer Christ gave her, she perceived him to be a prophet, ver. 19. Then said she to him, 'Our fathers worshipped in this mountain, and ye say, That in Jerusalem is the place where men ought to worship, Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither at this mountain, nor yet at Jerusalem, worship the Father,' ver. 21. And then he certified her both of the place and manner of worship: 'But the hour cometh, and now is,' saith Christ, 'when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him; God is a spirit, and they that worship him, must worship him in spirit and in truth,' ver. 23, 24. This secret Christ revealed to

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a wo-

a woman, and suffered her also to speak freely unto him; the woman saith unto him, 'I know that Messias cometh, which is called Christ, when he is come he will tell us all things:' Jesus saith unto her, 'I that speak unto thee am he,' ver. 25, 26. 'Upon this came his disciples, and marvelled that he talked with the woman, but no man said, Why talkest thou with her? The woman then left her water-pot, and went her way into the city, and said to the men, Come, see a man, which told me all things that ever I did, Is not this the Christ?' ver. 28, 29. 'And many of the Samaritans of that city believed in him, for the sayings of the woman, which testified, he told me all that ever I did,' ver. 39.

11th. We find Mary Magdalene coming early to the sepulchre on the first day of the week, and finding the stone taken away from the sepulchre, she runneth to Simon Peter, and to the other disciple whom Jesus loved, saying unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him,' John xx. 1, 2. and ver. 11. we find her standing without at the sepulchre weeping, and as she wept, she stooped down and looketh into the sepulchre, and seeth two angels, which said unto her, 'Woman, why weepest thou?' She said unto them, 'Because they have taken away my Lord, and I know not where they have laid him,' ver. 13. 'And when she had thus said, she turned herself back and saw Jesus standing, but knew not that

‘ that it was Jesus, Jesus saith unto her, Woman,
 ‘ why weepest thou ? Whom seekest thou ? She
 ‘ supposing him to be the gardener, saith unto him,
 ‘ Sir, if thou hast borne him hence, tell me where
 ‘ thou hast laid him, and I will take him away ?’
 ‘ Jesus saith unto her, Mary ; she turned herself, and
 ‘ saith unto him, Rabboni, which is to say, Master ;
 ‘ Jesus saith unto her, Touch me not, for I am not
 ‘ yet ascended to my Father ; but go to my disciples,
 ‘ and say unto them, I ascend unto my Father and
 ‘ your Father, unto my God and your God : Mary
 ‘ Magdalen came and told the disciples this message,
 ‘ That she had seen the Lord, and that he had spoken
 ‘ these things unto her,’ as you may read from verse
 14 to 18, how Christ conferred with Mary, and she
 with him ; unto whom he first shewed himself after
 his resurrection.

12th. We find a ‘ certain woman named Lydia, a
 ‘ seller of purple, of the city of Thyatira, which wor-
 ‘ shipped God, whose heart the Lord had opened, that
 ‘ she attended unto the things that were spoken of
 ‘ Paul ;’ and she spake unto him, and them that were
 with him, saying, ‘ If ye have judged me to be faith-
 ‘ ful to the Lord, come to my house and abide there,
 ‘ and she constrained them,’ Acts xvi. 14, 15. And
 these her sayings, with the sayings and doings of many
 faithful women more, were chronicled by the church
 for rare patterns of love to Christ and his disciples, to
 be examples to their childrens children.

Hereunto I might add divers other instances of believing women, as that of Dorcas, who is called a disciple of Christ Jesus, Acts ix. 36. And likewise of Priscilla, who together with her husband Aquila, took Apollos home to their house, when he was first instructed in Christianity, and expounded unto him the way of God more perfectly, Acts xviii. 25, 26. And afterwards were fellow-helpers with Paul in Christ Jesus, as himself saith, Rom. xvi. 3.

And I might bring in Philip's four daughters, which were prophetesses sent forth to encourage others.

And also Phebe, a woman in esteem in the church of Christ, whom Paul commends, and calls 'Their sister, and a servant of the church which is at Cenchrea,' Rom. xvi. 1.

And that woman to whom John the Evangelist sends his epistle, ought not to be forgot, to wit, 'The elect lady and her children, whom I love in the truth,' saith John, 2d epist. ver. 1. But I remember I spoke of brevity in the beginning, therefore I do but mention these worthies in the latter end, because I find nothing said by them; thus I leave them, designing only to write out of scripture the sayings of the women, and not to say much of them.

So

So I shall draw to a conclusion, laying down this assertion, viz. That as male and female are made one in Christ Jesus, so women receive an office in the truth as well as men, and they have a stewardship, and must give an account of their stewardship to the Lord, as well as the men; therefore they ought to be faithful to God, and valiant for his truth upon the earth, that so they may receive the reward of the righteous, which is as they are faithful to their little, so shall they be made rulers over much; and as they patiently continue in well-doing, seeking glory, honour and virtue, so shall they obtain a crown of immortality and eternal life, when they shall have passed through this vale of trouble and tears, then shall that blessed sentence be finally pronounced on them, ‘ Well done good and faithful servants, enter into the undisturbed rest and joy of your Lord.’

ELIZABETH BATHURST.

POST.



P O S T S C R I P T.

ALthough the woman was first in transgression, which brought in death, yet was she made by the power of the Lord, to bring in him who is the ‘ resurrection and the life,’ for this was the promise of the Father, ‘ That the seed of the woman ‘ should bruise the serpent’s head,’ Gen. iii. 15. And it is long since fulfilled : For in the fulness of time Christ came, being born of a woman, to wit, the Virgin Mary, as it is written, Mat. i. 23. So that it may be said, As by woman came in the transgression and degeneration ; so by woman also came in he who is the reconciliation and restoration,’ to wit, Christ, who came of the woman’s seed : He it is, who is the healer of our breaches, and restorer of our paths : And in him male and female are made all one, as saith the apostle, Gal. iii. 28.

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